

September
1967



Birthday Greetings to President McKay—See Page 337

THE **Instructor**
SEPTEMBER 1967

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 • Dot indicates material has value for course.
 A—Administration.
 M—Music.

¹Includes Answers to Your Questions, Memorized Recitations, and Church Curriculum Program: Time Changes.
²Includes Sacrament Gems and Organ Music.
³Includes Coming Events.

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THE BIRTH OF "OUR COVER"

In 1963 when I was working on a special article about President McKay in the series, "Adventures of the Spirit," I was privileged to take a room adjacent to President McKay's office. As we conversed about a number of mutual interests, the President would frequently break into that warm, friendly

smile which is so natural to him. At such a moment our strobes flashed, and this picture was the happy result. As can be seen from the picture on page 337, he still sparkles with the same vivacious spirit and good nature that he had when taking another portrait on his 100th anniversary.—L.F.W.



That 94th candle burns like a beacon... in honor of President DAVID O. McKAY



HAPPY BIRTHDAY, SEPTEMBER 8TH

"As you approach 94, many people say that you have lived a rich and full life, President McKay. What would you say *is* a full life?" To this question, our beloved President responded:

"Since I was a small boy, I have been associated with the Sunday School, and *that* is a full life.

"When I was a boy, I lived in Huntsville, [Utah]," he said, "and there was an old bell that used to ring every Sunday morning. It said, 'Come to Sunday School.' It hung in the steeple. We could hear it all over the valley."

At this point David Lawrence McKay, our general superintendent of the Sunday School, spoke up.

"I remember that bell. It used to ring twice—once to get us up and once to get us to Sunday School. . . . On second thought, that first bell was

(For Course 11, lesson of October 29, "A Man of Peace"; for Course 17, lesson of November 12, "A Great Patriarch"; for Course 25, lesson of September 24, "It Shows in Your Face"; for Course 27, lessons of October 29 and January 14, "Mortal Probation" and "Servants of God"; to support family home evening lesson 4; and of general interest.)

From an interview, July 26, 1967, at the residence of President David O. McKay at Hotel Utah, Salt Lake City, with General Superintendent David Lawrence McKay present. Photograph by the author.

just a warning; we were already up at five a.m. to milk the cows."

I asked at what hour Sunday School began in those days, and the President responded:

"At ten in the morning. We used to sing a song that said, 'Never be late to the Sunday School class . . . promptly at ten in the morning.' He repeated several times, "*promptly* at ten in the morning." He seemed to savor the thought and underscore a virtue for which he is known: promptness. And, as those who know him best can testify, his day still begins long before most people awaken.

Asked if he remembered any of his early Sunday School teachers, he replied, "I remember Brother Parry in the old, rock school house. He was a school teacher, too. But I remember his class in Sunday School because most of the girls were in there. . . . I don't remember how old I was then, but I guess I was old enough to be interested in the girls." And his face lit up as though all 94 candles were afire.

"Brother Parry was our teacher, and it comes to me now, he had one eye out. . . . The children respected him. I remember we met in a large room with classes separated by curtains. We all knelt down in front of Brother Parry." Lawrence broke in to ask why. And the president replied, "So we could hear him—there was so much interference.

"Charlie Wright was superintendent. . . . I crossed the aisle in the Sunday School to join another class because the girls and boys I wanted were in that class. . . . I was a law unto myself."

At this point, Lawrence commented with a chuckle, "We had better keep that off the record!" But, here it is, a confession that rings true. And it reveals a problem that still exists. That is why Superintendent David Lawrence McKay recently wrote in *The Instructor* that advancement should be made so that students might remain with or join groups where they are socially adjusted. It is interesting that the President would recall this incident as being significant to him many years ago and that he would recall by name both the superintendent and the teacher who played roles in this little drama of advancement.

(Concluded on page 339.)

The Spiritual Life, The True Life of Man

by President David O. McKay

If we are true within, if we remain steadfast in integrity, we are rich in the eyes of God who sees the heart and judges therefrom. The true life within is largely the measure of what we are. But we are dual beings—our body, the outward part, is the temple, if you please; and the spirit within, the true life. We cannot ignore the importance of the complete picture as suggested by the Apostle Paul (in speaking of the church):

For the body is not one member, but many.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. (1 Corinthians 12:14, 21.)

I like this comparison because it suggests the importance of inward and outward "completeness." The healthy man, who takes care of his physical being, has strength and vitality—his temple is a fit place for his spirit to reside.

There are many things which attack the vitality of the body. We are exposed to disease which may make its inroads in one organ, which, being weakened, weakens and impairs other organs, the result being that the body succumbs to the attack. Thus bodily ailments deprive us of the full exercise of our faculties and privileges, and sometimes of life itself. It is necessary, therefore, to observe the laws of physical health and happiness.

Here is a selection from Edward Everett Hale reflecting his views on some of the physical factors of life, and written a half century or so ago:

The peril of this century is physical decay. This peril is gravely eminent with respect to all who dwell in our great cities. All the conditions of life in the modern American city favor it; wealth or the accumulation of the wherewith to gratify the desire is the great incentive of our contemporaneous life, and under its fevered stimulation, vast numbers of men and women, utterly careless of the body's needs or demands, struggle in the great conflict and eventual-

(For Course 9, lessons of October 22 and December 3, "The Gospel—A Plan for Right Living" and "A Latter-day Saint Obeys the Word of Wisdom"; for Course 19, lesson of September 10, "Why a Church?"; for Course 25, lessons of November 19 and 26, "Ye Shall Know of the Doctrine" and "Judge Not—Condemn Not"; for Course 27, lessons of October 29 and November 26, "Moral Probation" and "The Law of Moses and the Gospel"; for Course 28, lesson of October 29, "Free Agency; Accountability; Sin; Punishment"; to support family home evening lessons 2, 3, and 11.)

ly go down victims of the unchangeable law of nature. . . . There is a great natural truth, universally demonstrated, with regard to the various forms of living organisms, and that is when all the functions of the body work together harmoniously . . . there is found a normal, strong, healthy organism, capable of existing under conditions that would mean the quick dissolution of one in which there was a derangement of the natural functions.

But, great as is the peril of physical decay, greater is the peril of spiritual decay. The peril of this century is spiritual apathy. As the body requires sunlight, good food, proper exercise and rest, so the spirit of man requires the sunlight of the Holy Spirit, proper exercise of the spiritual functions, the avoiding of evils that affect spiritual health that are more ravaging in their effects than the dire diseases that attack the body.

I am greatly concerned over the conditions that are existing today in the world about us. Never before have the forces of evil been arrayed in such deadly formation as they are now. Few will question the fact that we are living in critical times. Satan and his forces are attacking the high ideals and sacred standards which protect our spirituality. One cannot help but be alarmed by the ever-increasing crime wave. Even children are being corrupted by it, and youth are caught in its whirlpool and are being contaminated overwhelmingly by it. Too many of our young folk respond to the call of the physical because it seems the easy and natural thing to do. Too many of our young people are vainly seeking shortcuts to happiness and are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: (1) vulgarity and obscenity, (2) drinking and the using of narcotics, (3) unchastity, (4) disloyalty, and (5) irreverence.

Physical diseases may stop the manifestations of life in the body, but the spirit lives on; but when disease of the spirit conquers, life ebbs eternally. When men become spiritually sick, they do not care much for religion. They think it is not necessary for them to attend to their spiritual needs. Dissat-

ified with themselves, they find fault with those who do enjoy the true life of spirituality. Why? Because they do not know what real spiritual life is. They succumb to the diseases that are attacking the spirit.

I have in mind young people who become associated with the wrong kind of company, and who spend their time in wanton and wasteful ways. They withdraw themselves from the things of the spirit and in doing so invite into their souls a malady that is more fatal than a wasting fever. They become infected with the virulent germs of spiritual disease. This condition keeps them from their quorum meetings, from Sunday School and sacrament meetings, and from other Church associations. They lose the moral strength to go to these places for spiritual sunlight and for the healthful exercise of the spirit.

There are other manifestations of spiritual poisoning: The man who hates his brother has in his spirit a disease which will impair his spiritual life. The man who cheats his neighbor is weakening his spirituality. Dishonesty is a spiritual disease. The man who steals is inviting into his soul that which

will prevent him from growing to the perfect stature of Christ. The man who fails in any way to live up to that which God and conscience tell him is right is weakening his spirituality.

If we are true within, if we are pure, if we are sincere, God is our stay and our inspirer, and the outward attacks and temptations cannot hurt us any more than Daniel of old was hurt in the lions' den when God protected him. We are outwardly strong only to the extent that we are pure and true as individuals, by seeking the truth and living in harmony with it, and by resisting every influence that tends to destroy or to dwarf the spiritual life.

I appeal to all members of the Church, and especially to the youth, to be courageous in maintaining the moral and spiritual values of the Gospel of Jesus Christ. After all,

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:26.)

Library File Reference: SPIRITUAL LIFE.

IN HONOR OF PRESIDENT DAVID O. McKay (Concluded from page 337.)

The President then recalled that Solvina Parry was also one of his teachers and that she was the daughter of Brother Parry. When asked if she were a good teacher, he thought a moment and said, "I don't know how you measure it, but she was a good teacher."

"Those were happy days, weren't they, Brother McKay?" I asked; and when he said, "Yes," a warm glow filled his face. At that moment I took the picture which appears on page 337.

Then he told us how Patriarch John Smith came to Huntsville. "He gave me a blessing—and a horse with a broken leg." He said the patriarch told him that if he would take care of the horse he could have him. He tried, but the horse died. "So I guess I will have him in the next world," he commented, with a smile. Then he recalled some of his favorite horses by name and described their color and size.

His mind went back to the old bell in the steeple. He said, "I remember an experience John Halls and I had with that bell. The Republicans were holding a rally in Huntsville. John and I climbed up into the gallery and rang the bell every time they applauded. It disturbed them, and two men came up to see who was ringing the bell. When we heard that they were coming, John and I climbed up into the attic. There was no flooring. If we had happened to fall, we would have fallen through the plaster right down on the heads of the audience. The two men who came up to see who was causing the trouble were A. P. Renstrom, a bishop's counselor, and A. L. Tracy, the constable. When they came up we scam-

pered across the rafters to the eaves. They threw a light on us and recognized us, and the constable turned us over to Brother Renstrom. He was our friend, and our reputations were saved."

President McKay has held positions in the Sunday School from teacher to general superintendent. When asked which one he enjoyed most he replied, "I enjoyed them all." When asked if he thought the purpose of the Sunday School had changed over the years he said, "No, we should aim right at what we did when I went to Sunday School."

When asked what he considered to be the greatest reward of the Sunday School teacher, President McKay said, "I cannot think of one—every effort brings its own reward."

Feeling the prophetic power of President McKay, I ventured a question that looked to the future. I asked, "What do you see ahead for the Sunday School?" He paused in deep meditation for what seemed a long time. Then he spoke with great clarity:

"Only success is ahead for the Sunday Schools. . . . I see no failure, only success!"

And I thought, as we left his presence, here is an inspired leader whose faith in every Sunday School worker enables him to foresee, "Success, only success." In that one word, his 94th candle burns like a beacon to guide us onward and upward toward perfection. We all join to say, "Happy birthday to you, President McKay!"

—Lorin F. Wheelwright.

Library File Reference: McKAY, DAVID O.

Our walk through mortality can seem long and burdensome, or fleeting and happy. Yet in relation to eternity, it is very short indeed. According to God's reckoning of time we have . . .

TWO AND A HALF HOURS TO LIVE

*by Max L. Waters**

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:25.)

At the close of our Lord's ministry, He spoke to Peter asking if Peter loved Him. Thrice Peter responded, "Yea, Lord, thou knowest that I love thee." Each time the Lord commanded, "Feed my sheep." (See *John* 21:15-17.) On another occasion, the Lord spoke to Peter, saying that Satan desired to have him that he might sift him as wheat. Then He added, "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (See *Luke* 22:31-32.)

Though Peter had served with the Lord and had followed him throughout His mortal ministry, and though he had frequent opportunity to feast upon the teachings of the Master, yet there was more required. Peter was commanded to strengthen his brethren, after he himself became converted. This indicates that there is a time for feasting and a time for feeding others.

These counsels lead to a better understanding of our progress during our mortal probation. There is a time given to each of us to listen to the counsel of parents, general, ward, and stake authorities. From these and other appointed leaders we may learn the doctrines of the kingdom. Through faithful feasting upon the words of life, the "narrow way" which leads to our Father's presence is made clear.

(For Course 9, lesson of October 22, "The Gospel—a Plan for Right Living"; for Course 17, lesson of November 19, "Jacob"; for Course 19, lesson of September 10, "Why a Church?"; for Course 25, lesson of November 19, "Ye Shall Know of the Doctrine"; for Course 27, lessons of October 8 and 29, and November 5, "The Creation," "Mortal Probation," and "The Law of Justice"; for Course 29, lesson of October 29, "Free Agency; Accountability; Sin; Punishment"; and of general interest.)

*Max L. Waters is bishop of BYU 10th Ward, BYU 3rd Stake; he served in the Spanish-American Mission (1953-1956). Born in Burley, Idaho, he earned degrees from Brigham Young University (B.S., 1958; M.A., 1960) and Colorado State College (Ed.D., 1963) and is a member of Phi Kappa Phi, national scholastic fraternity. His written work has been published in professional journals. He and his wife, the former Jacqueline Myers, have four sons.

Through family home evenings and other inspired correlation programs we may become fully converted to the Lord Jesus Christ and "stand in holy places" so that, through continued obedience and faithfulness, covenants may be sealed by the Holy Spirit of Promise. The pathway must be followed by each child of God. Each of us begins by learning his duty. Afterward, there comes a time when we may be called to feed the sheep. At this point, we pray for and strengthen our brethren. Thus, all are edified.

Assuming Peter to be right when he declared that one day is with the Lord as a thousand years, and a thousand years as one day (See *II Peter* 3:8), and further assuming that we were to live to be 80 to 100 years old, we would remain in this second estate for approximately two and one-half hours. The way has been clearly marked. Much prior preparation and instruction has been given us, so that



Art by Dale Kilbourn.

"Simon, son of Jonas, lovest thou me? . . . Feed my sheep."

part of the way would seem familiar. In His love the Lord follows our journey with solicitude and great anticipation.

Perhaps the best way to describe the journey, and our relationship to those who care on the other side, would be an example from our own experience. As a child begins to walk, parents are thrilled with his first steps. As the child takes additional steps, there is great excitement among all members of the family. What parent would punish his child because he did not walk perfectly in his first attempts? Or what parent would reject a child for not running at the end of the first week? As we enter *The Way*, there is great excitement over each spiritual step taken. When we stumble, great love is shown from heaven, and continued encouragement is given to press onward. Rejection does not come because as sons and daughters of God we cannot run spiritually in the early years of our lives. Rather, there is great rejoicing in continual progress. We should not become discouraged upon entering *The Way* if we are not able either to walk or run spiritually immediately, but rather, in our homesickness for our Real Home, we should gain a desire to increase the pace as life progresses. And after we have journeyed toward the Tree of Life for many years, we will find that our steps are more sure and that the strength we have gained will enable us to assist others.

What Father, sending a son or a daughter into the world for two and a half hours, would want him to waste his time? We are not here just to have a good time, but rather the journey is intended to be one of constant effort and struggle. As we progress toward the Tree of Life, time becomes more precious, souls become more important, and opportunity is earnestly sought to help feed the sheep. We realize there is no time to fritter away on nonessentials.

If we are truly committed members of the Church, we must realize what the Lord meant when He said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doctrine and Covenants 82:10.) There is only one way, one faith, one baptism, one Lord and God of all. The journey is the same for all. These few hours that are spent in proving whether or not we shall do all that the Lord our God hath commanded us are important. Let it not be said of us at the end of our journey, as was written of Belshazzar: "... Thou art weighed in the balances and art found wanting." (Daniel 5:27.) Let us rather hear the glad words:

... Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. (Matthew 25:21.)

Library File Reference: MORTALITY.

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Sunday School Prepares for ...

SECOND ANNUAL CHURCH-WIDE

...challenging theme: "No Greater Call"

by G. Robert Ruff

In September of 1966 the Desert Sunday School Union, marking more than 117 years of Gospel teaching to Church members of all ages, inaugurated a new program of once-a-year Departmental Sessions, with general board members and outstanding specialists and several general authorities participating.

Attendance at these sessions exceeded all expectations. Some departments had "standing room only." All were well attended.

Fall 1967 General Conference Sessions Even Bigger, Better, and More Useful

Profiting from experience with the first such conference last year, a new Sunday School general board, appointed by the new general superintendency in February, 1967, has been working diligently to build programs for every course and department in the Sunday School that will encompass new concepts of teaching, new aids for the new style stake board and ward faculty organizations.

"Anyone who wishes to understand the new programs of the



M. Ross Richards, Marie C. Richards, teaching aids specialists, go over charts with Wolfgang Klem, Course 27 teacher.

Sunday School, the new courses of study, and the newest concepts of Gospel teaching will find it well worth his time and effort to attend these departmental sessions," advises General Superintendent David Lawrence McKay.

Departmental Sessions Friday, September 29

Departmental Sessions are scheduled in various stake and ward meeting facilities throughout Salt Lake Valley on the evening of Friday, September 29. All sessions will run from 6:45 p.m. until 8:30 p.m. Highlights of the sessions are shown on the adjacent page.

Special Instructor Breakfast, Saturday, September 30

One of the many highlights in last year's departmental programs was the special breakfast conducted by *The Instructor* magazine committee and staff for members of stake presidencies, stake superintendencies, and stake Instructor Use Directors. An outstanding program is planned again for this year, beginning at 7:00 a.m. in the University of Utah Union Building ballroom. Last year almost 500 people attended, and more are expected this year. Facilities are limited, so make your reservation early.

Sunday Sessions for Superintendencies and Junior Sunday School Coordinators

Following Sunday afternoon general conference, stake superintendencies and Junior Sunday School coordinators will meet in special sessions in the 17th ward chapel and cultural hall.

All stake and ward Sunday School officers and teachers, members of stake presidencies, high councils, and bishoprics who are assigned to Sunday School responsibilities are invited to attend these Friday evening departmental sessions. There are no meetings scheduled on Friday evening for Sunday School superintendencies, in order to permit them to attend one of the departmental sessions in their area of responsibility.

October Conference Departmental meetings were planned by a committee of general board members, including: LaThair H. Curtis, Warren E. Fugh, G. Robert Ruff, Jay W. Milton, Donna G. Sorenson, Thomas J. Parmley, Carol C. Smith, and Alexander Schreiner, with Elmer J. Hartvigsen as chairman.



Calvin C. Cook, general board member in charge of Course 13, examines visual aids for course prepared by Arvilla Wells and Helen Johnson.

SUNDAY SCHOOL CONFERENCE WITH DEPARTMENTAL SESSIONS . . .

Save This Handy Guide to SUNDAY SCHOOL GENERAL CONFERENCE DEPARTMENTAL MEETINGS

Friday, September 29, 1967—6:45 to 8:30 p.m.

COURSE OR DEPARTMENT	PROGRAM HIGHLIGHTS
Course 3: <i>Gospel Lessons for Little Ones</i>	Specialists in child development will discuss new teaching techniques for this age group. General board member Barbara Vance will answer the question, "But Where Do I Find an Angel?"
Course 5: <i>Growing in the Gospel—Part I</i>	Ruth Lundgren, supervisor of student teachers, University of Utah College of Education, will discuss, "The Five-year-old in Sunday School." Carol Smith, Sunday School general board member and course chairman, will review course and manual. Filmed classroom situations will lead into discussions.
Course 7: <i>Living Our Religion—Part I</i>	A keynote address by Stephen R. Covey, former mission president and now Brigham Young University administrator; a special tableau; presentation on <i>Instructor</i> use; an analysis of course lessons; and a brainstorming session on teaching techniques are features of Course 7 under direction of general board member Eldon H. Puckett.
Course 9: <i>What It Means To Be a Latter-day Saint</i>	Practical demonstrations on usable techniques for "Making the Shift from Telling to Showing" (J. Lloyd Eldredge); "Projecting from the Church Classroom to the Home" (W. C. Hammond); and "Teamwork and Method Variations in Church Instruction" (Maurice Capson and Sterling Rigby), promise a full and informative evening under supervision of board member G. Leland Burningham.
Course 11: <i>Old Testament Stories</i>	General board member Carolyn Dunn promises surprises, including a skit on the "Mini-teacher"; new ways to make Old Testament stories and Gospel messages come alive for 11-year-olds; and a moving keynote talk by Milton Weilenmann, former mission president and member of Priesthood Missionary Committee.
Course 13: <i>The Life of Christ</i>	Dr. Elliott Landau, University of Utah professor of education and radio commentator on child care and education, will demonstrate, "How to Make the Life of Jesus Interesting to 13-year-olds" . . . while Arvilla Wells and Helen Johnson will show how to use teaching aids in doing it . . . all under direction of general board member Calvin C. Cook.
Course 15: <i>The Church of Jesus Christ in Ancient Times</i>	Text author Dr. Lowell L. Bennion will discuss ways of "Making Our Lessons Live in the Lives of Our Students" . . . and a teen panel under the direction of Charles W. Dudley, high school counselor, will discuss "Our Students—How Well Do We Know Them?" Wayne F. Richards is general board member in charge.
Course 17: <i>Life in Ancient America</i>	General board member in charge, Reed Durham, will discuss manual, supplement, and teaching aids. Film, "No Need to Stay," will set stage for youth panel moderated by Dr. Joe J. Christensen of LDS Institute discussing, "What Makes a Good Sunday School class . . . teacher . . . and student?" William E. Berrett, Seminary and Institute administrator, will discuss how to teach the great message of the Book of Mormon.
Course 19: <i>The Gospel Message</i>	Course author William E. Berrett will discuss specific approaches to lesson presentation . . . U. Carlisle Hunsaker, LDS Institute instructor, and Fred C. Goldthorpe of the LDS Institute of Religion at University of Utah, will discuss ways of using problem and question approaches in the classroom . . . and Elder Paul H. Dunn will deliver a keynote message . . . all under supervision of board member Thomas J. Parmley.
Course 23: <i>Teaching the Gospel</i>	General board members Ruel A. Allred, J. Hugh Baird, and Rex D. Pinegar will tell "How To Supervise" and "How To Be Supervised." Materials presented are planned to serve as guides for stake leadership and ward faculty meetings.

(Concluded on page 356.)

In a troubled world where many thousands of young men serve their country far from home under trying and unfortunate circumstances, and many wonder about the "why," it is good to know that the work of the Lord is reaching into Far Eastern lands, and that even in areas of war, bloodshed, hatred, and selfishness, man does not stand alone. Elder Gordon B. Hinckley presents from his "Asian Diary" a graphic picture of his travels through the Far East during October, 1966, to supervise the work of the Church.

ASIAN DIARY*

*by Elder Gordon B. Hinckley
of the Council of the Twelve*

I am going to read to you a few entries from my personal journal. I do so only because I would like to share with you some of the experiences which have been mine—experiences which may appear casual and unimportant, but which have had their part in building my testimony and increasing my appreciation for many associates in various parts of the world. I open with the entry of October 6, 1966:

"Boarded Pan-American flight 845 at noon in San Francisco for Tokyo. Flew up the California coast, and on past Oregon and Washington, and then over British Columbia and Alaska. To the east could be seen the magnificent Canadian Rockies. How beautiful is this land, this land of great promise and wondrous destiny. Notwithstanding the fact that I have traveled more than 400,000 miles in the air, every ride seems an incredible miracle as these huge jets knife the stratosphere at ten miles a minute.

"On our approach to Tokyo we came in past Fujiyama, the poetically beautiful mountain of Japan, its magnificent symmetry outlined against the sky. President and Sister Komatsu and a group of our local saints were at the airport. We belong to the greatest society of friends on earth—The Church of Jesus Christ of Latter-day Saints. No matter where you meet them, no matter the language they speak, no matter whether they are round-eyed or almond-eyed, they are the same. . . .

"SATURDAY, OCTOBER 8: Boarded North-west Orient flight 3 for Seoul, Korea. As we disembarked from the plane, scores of voices sang, "Come, Come, Ye Saints." The thought crossed my mind, "How interesting that this hymn written in 1846 while our homeless people were slogging through the mud of Iowa, should now be sung so beautifully in

far away Korea. Surely the stone which was cut out of the mountain without hands is rolling forth to fill the whole earth.

"SUNDAY, OCTOBER 9: Met in a fast and testimony meeting at 8 this morning with the missionaries of Korea. I wept as I heard them speak and saw them weep. This is a ceaseless miracle of Mormonism, this personal conviction that can come to anyone willing to pay the price—this witness that God lives, that Jesus is the Christ, that the Church is true.

"Then at 1 o'clock to the 8th Army chapel for a meeting with our servicemen. Over the years, I have attended many such meetings in this chapel. The personnel change as the men are rotated, but the spirit is always the same. As usual there were non-members brought by enthusiastic members of the Church.

"At 4, with President and Sister Spencer J. Palmer, we drove out past the ancient East Gate of the city, a remnant of the great wall that protected Seoul in an age when there were no airplanes. As we approached the East Chapel, Boy Scouts in uniform greeted us—Mormon Boy Scouts, handsome young fellows who made you feel proud when you shook their hands and said, "Anyanghashnamika."

"The new building was filled. Present were many dignitaries. The choir sang the hymns of Zion, a choir with rich and pleasing voices. The Koreans are properly known as "The Welsh of the Orient."

"In the authority of the Holy Priesthood, we dedicated the first building ever constructed by the Church on the mainland of Asia, the most heavily populated area of the earth. This has been an historic day, and a day of promise for the Church in the Far East. . . .

"SUNDAY, OCTOBER 16: I am tired tonight as I write these lines. Up very early this morning after four hours of sleep. Picked up by Captain

—*Excerpted from "Asian Diary," by Elder Gordon B. Hinckley, Speeches of the Year, Brigham Young University Extension Publications, Provo, Utah. Used by permission.

(For Course 7, lessons of September 17 and October 29, "Other Places of Worship" and "Church Activities Make Us Happy"; for Course 9, lessons of October 22 and November 19, "The Gospel—a Plan for Right Living" and "A Latter-day Saint's Partakes of the Sacrament"; for Course 15, lesson of October 15, "In the Service of the Lord"; for Course 19, lesson of September 10, "Why a Church?"; for Course 25, lesson of November 19, "Ye Shall Know of the Doctrine"; for Course 27, lessons of October 29 and November 5, "Mortal Probation" and "The Law of Justice"; to support family home evening lesson 11; and of general interest.)

Hardesty and driven out to Futenma. Again there is a great military buildup here in Okinawa. Our brethren are asking for another chapel near the great airbase at Kadena.

"We then hurried back to Naha where more than 350 persons were crowded into the beautiful new building which we dedicated this morning. It stands in the shadow of the bloody Shuri line where only 21 years ago [April, 1945] there were more than 12,000 American casualties in the terrible battles that raged here. How fierce then was the war; how sweet the peace as we felt it in that beautiful new building this morning.

"Following the meeting and the shaking of many hands, we flew to Taipei, the capital of the Republic of China, where we were met by President and Sister Keith E. Garner, dedicated and wonderful leaders of the Southern Far East Mission. At 5 o'clock of the same day we dedicated another new building, the first ever constructed by the Church in the great realm of China. More than 500 persons were in attendance, most of them Chinese and Taiwanese. We now have approximately 3,000 native members of the Church in Formosa, with 15 branches. It was only eight years ago that missionary work was begun here. . . .

"SUNDAY, OCTOBER 23: This is a day to remember. We are in the Philippines. This island republic holds a special place in my affections. It was only five years ago that we gathered a few of our American brethren and sisters together here to invoke the blessings of the Lord upon the missionary work we were about to commence. There was one native member of the Church in that meeting—David Lagman. This morning in the dedication of the new Manila chapel there were 1,050 in attendance, and the native membership has now reached 2,000. We need a building in Quezon City where the branch has over 400 members. The work has spread to San Fernando, Baguio, Tarlac, Cebu City, Iloilo City, and other places. How great is the promise of the future.

"FRIDAY, OCTOBER 28: This great and fascinating British Crown colony of Hong Kong came out of the Opium War. This is the place where East meets West and the place also where my spirits have been revived and my testimony enriched as I have experienced many meetings such as the meeting today.

"We met from 8 in the morning until 3 in the afternoon while 84 missionaries bore testimonies of

(Continued on page 346.)

Elders Gordon B. Hinckley and Marion D. Hanks meet servicemen and Church members in Far Eastern tour.



the divinity of this work. How marvelous to feel the spirit of these young men and women who dedicate their lives to the work of the Lord! As they were speaking, I looked over to a corner of the room and saw in my mind's eye a sailor who had dropped in on such a meeting some years ago while his ship was anchored in Hong Kong harbor. He was touched by the spirit of that meeting and out of the impressions of that day came his conversion. I met with him in the eastern part of the United States the other day as a member of a branch presidency.

"Tomorrow we go to Vietnam.

"SATURDAY, OCTOBER 29: Elder Marion D. Hanks, President Keith E. Garner, and I boarded Cathay Pacific Airways for Saigon. We flew in a great circle that took us over Vietnam and into Phnom Penh, the capital of Cambodia. From here we flew over the delta country of the Mekong River. It is a beautiful part of the earth, rich and fruitful—and terribly dangerous for those who would seek to rid it of the Viet Cong who rule it.

"We were met at Tan San Nhut Airport by Major Allen C. Rozsa and his associates. He is president of the South Vietnam Zone of the Southern Far East Mission. Before leaving the front door of the airport, we were asked to sign a waiver releasing the government from all liability for our safety and welfare. We then boarded an old C-47, a "Gooney Bird," furnished by the Air Force. The sergeant in the cabin didn't bother to close the door; it was too hot. He said we needed the breeze. The plane climbed into the sky and we were off for a three-and-a-half hour ride to DaNang.

"Some wag had painted on the rest-room door at the rear, 'The GUTS Airline. God Understands the True Situation.' Camouflage coveralls and survival gear hung on a rack in the rear. We wouldn't have known how to use them had we been asked to. We were flying over Viet Cong territory. That seemed all right until the port motor began to lag and cough, and the propeller was feathered. Strange thoughts fill your mind under such circumstances. Our spirits lifted when the motor caught hold again.

"C rations afforded a good lunch as we flew over the towns and villages of South Vietnam, little pockets held by the Americans and Vietnamese amid the vast, dark jungle controlled by the Cong.

"As we approached DaNang, Major Rozsa said, 'If we're going to get shot, this is where it will happen, as we come in for a landing.' We made it all right.

"We were driven to the Marine base chapel where we met with our brethren. I shall never forget

that picture or that meeting. What a sight they were! What a wonderful group, these young brethren of ours. We loved them the minute we looked into their eyes. Most of them looked so young. They were dressed in battle fatigues, with mud on their boots. They had come down from the Rock Pile and Marble Mountain along the DMZ, where the fighting has been rough and vicious, and where the smell of cordite and death are in the air. As they entered the chapel, they stacked their M-16 automatic rifles along the two back rows and sat down, many of them with a pistol on the right side and a knife on the left side.

"This was district conference in the Northern District of South Vietnam. The program of the services contained the names of three who had been recently killed.

"After the meeting we ate from a chow line and then stood about and talked for hours. It was an experience both wonderful and depressing to be so close to these good young men, men who hold and honor the priesthood, men who are valiantly doing their duty as citizens of this country, but who would rather be doing something else. I thought as I talked with them that they ought to be in school, at BYU or Ricks or any one of a score of other good institutions, acquiring creative and challenging skills rather than walking fearsome patrols in the dark of the Asian jungle where death comes so quickly and quietly and definitely. These are the kids who ran and laughed and played ball back home, who drove the highways in old jalopies, who danced with lovely girls at the Gold and Green balls, who administered the sacrament on Sunday. These are boys who come from good homes where the linen is clean and showers are hot, who now sweat night and day in this troubled land, who are shot at and who shoot back, who have seen gaping wounds in a buddy's chest and who have killed those who would have killed them. And I thought of the terrible inequality of sacrifice involved in the cause of human liberty.

"There are no hotels in DaNang, where the population is growing as more and more men pour in. We were offered beds in an unfinished hospital, but we could not sleep. Every few minutes an F-4 Phantom jet roared overhead northbound, traveling at supersonic speed. With each one, the thought crossed my mind, 'Will he come back?'

"SUNDAY, OCTOBER 30: Up at 4: It was raining, warm rain, that made the earth soft and slippery.

"Captain Shelton had arranged for an ambulance to pick us up. I wondered as we jostled over the



Major Allen C. Rozsa pilots plane for visiting authorities.

muddy, bumpy road about other passengers who had ridden this vehicle.

"At the airstrip we again climbed aboard the Gooney Bird and lifted into the sky as the dawn came up like thunder across the South China Sea. We flew over Cam Ranh Bay and saw as beautiful a beach as I had seen anywhere in the world, but it was deserted.

"At Nha Trang we convened the conference of the Central District of the Church in Vietnam. The men gathered from the various branches of this district. We met in an unfinished mess hall, the largest gathering place to be found on the base. Those of the First Cavalry who had come in from the battle areas of the highlands asked us if they could have the sacrament; they had not had it in weeks. How precious become the blessings of the Church to those who are denied them!

"I met many elders, whom I had previously met in Frankfurt, and Paris, and Tokyo, and Taipei. How wasteful is war in lives and treasure, in talent and time!

"We then flew to Saigon for the conference of the Southeastern District. More than 200 were crowded into the roof garden of the Caravelle Hotel. The opening prayer was offered by Brother Minh, the first native elder baptized and ordained in South Vietnam. Other converts and investigators were in the congregation. At the conclusion of that historic meeting I felt impressed to dedicate the land of South Vietnam for the preaching of the Restored Gospel.

"In the evening a group of the Church leaders met together in the apartment of Brother Hart for a testimony meeting. Artillery and mortar fire were heard on the outskirts of the city while, one by one, we shared our faith with each other. These are men with families at home—with five and six and seven children—who stood on their feet and said that they had never done a better work in their lives than they are now doing among their brethren in Vietnam. As I listened to them I thought, 'There are no better men in the world than those who, while wearing the uniform of the United States, are doing their duty as holders of the Priesthood of God.'

"MONDAY, OCTOBER 31: We said good-bye to Major Rozsa this morning. We flew from Vietnam to Singapore, where we met our brethren, members of the Australian and British armed forces. Here we held a meeting under the leadership of Brother Kersch, a member of the Australian Army, where again we felt of the Spirit of the Lord. Then on to Bangkok in Thailand.

"WEDNESDAY, NOVEMBER 2: In Lupini Park at 6:30 this morning a few of us gathered together and dedicated the land of Thailand, the ancient kingdom of Siam, for the preaching of the Restored Gospel of the Lord. We met the minister of education and religion, who, after considerable conversation, said that he would make it possible for us to bring missionaries into that part of the world.

"As we said good-bye to these ancient lands and the people we knew and loved, I thought of a winter day in the year of 1839, when our people had been dispossessed of all they had on earth. Most of them fled across the bottomlands of the Mississippi to find asylum in Illinois. Joseph Smith and a few associates had been left behind in Liberty Jail. Under those circumstances, the word of the Lord came to the Prophet, saying:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand. (Doctrine and Covenants 122:1, 2.)

I have witnessed, my brothers and sisters, the fulfillment of those remarkable words of prophecy. What I have seen is but a small beginning of what shall be in the years to come. Of these things I bear testimony, as I leave with you my witness of the wonderful unfolding of the Lord's plan through His servants scattered over the earth.

Library File Reference: MISSIONS.

If, from the deep wellsprings of spiritual conviction and sincere love we preach the Gospel and testify with power, it is not because of a little knowledge or persuasive skills, it is because we have planted the seed and nurtured the plant to produce—

The Divine Miracle

by Stephen R. Covey

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. (Ezekiel 11:19.)

... I will put my law in their inward parts, and write it in their hearts. ... (Jeremiah 31:33.)

"Please tell the Johnsons we can't make the meeting tomorrow night," whispered Elder Swenson, bruised, cut, broken, and half delirious from pain and shock resulting from a bad, head-on automobile crash three hours earlier. Why such concern for others by a young missionary in an hour of personal tragedy and pain—such natural, spontaneous concern?

Consider Elder Loyd, a missionary who was told by a sweet widow that after her early learning struggles and some rebellion, she and her five children now looked to him and his companion as true messengers sent from God. Elder Loyd resolved to sanctify himself through fasting and prayer before teaching each discussion to this receptive family. Why such selflessness, such self-discipline and sense of responsibility?

Now "listen" to another missionary—one who remembers only three short years in his early life when he received unconditional love from a foster mother—testify of the sublime joy he experienced in both giving and receiving love from investigators and Saints in the mission field. Only a few months earlier he was selfish, grasping, distrustful, and totally self-concerned. Why now, can he give of himself naturally, easily, spontaneously, and also receive warmth and affection from others?

(For Course 9, lessons of October 1 and 15, "There Are Three Members of the Godhead" and "Great Gifts of the Gospel"; for Course 15, lesson of November 11, "Fire from Heaven"; for Course 25, lessons of September 3 and 24, and November 11, "Changed and Reborn," "It Shows in Your Face," and "Ye Shall Know of the Doctrine"; for Course 27, lesson of October 1, "The Holy Ghost as Witness of the Father and Son"; for Course 29, lessons of October 15 and January 28, "The Godhead" and "The Holy Ghost"; to support family home evening lessons 1, 4, and 11; and of general interest.)

A New Heart and A New Spirit

These true stories are only three among literally thousands that could be told from around the world, illustrating this transcendent miracle of change, of conversion. Yet I fear in our study of God and His dealings with us, we focus on the special, the sudden, the dramatic; and overlook His silent, natural, gradual workings within the breast of each individual who surrenders *his* will to a Higher Will.

Not infrequently we hear faith-promoting stories of dramatic spiritual manifestations, of sudden, miraculous healings, of special inspiration and direction in times of need and decision. These are glorious, confirming blessings which are vital in the Lord's work today. Yet, it is my sincere conviction that the divine purpose behind the gifts of the spirit and the greater manifestations of the Holy Ghost is largely fulfilled in the silent, peaceful, almost imperceptible workings upon the heart and mind of the person who is striving to know, to obey, and to love the Lord of life.

A Shortcut World

Consider this analysis of why we may prefer the spectacular to the natural.

We live in a shortcut world. Cities and human organizations are built apart from nature and are often governed by artificial, rather than natural, law. Can you imagine a farmer "cramming" in the fall to bring forth the harvest, as students have done and still do, to pass examinations? Can you imagine a mile-runner "pretending" speed and endurance, or a concert pianist "putting on the appearance" of skill and proficiency? Obviously there is no shortcut, no "something for nothing," in farming or in developing a physical skill.

Yet when it comes to internal emotional and spiritual growth, we often apply the shortcut lessons of an artificial social world where we cram and pretend, get by on appearances or glib tongues, and literally think we *do* get something for nothing.

A foremost illustration of this attitude is to be found in the mission field. I have observed scores of missionaries come into the field, many with this "shortcut mentality" of wanting something for nothing or for very little. As the realities of mission life bore down, there often was a period of frustration, disappointment, and a desire for escape. The shortcut artists simply could not get by on good looks or fashionable clothing or clever talk or past achievements. There was no way "to cram" someone into conversion, no pretending good discussions. There were no shortcuts any more.

What a moment of truth! "No shortcuts"—"No one to blame but me"—"I've got to pay the price"—"Got to start *right now*, with *me*, a step at a time."

The Law of the Harvest

For every missionary, teaching and testifying with power, loving with deep sincerity, particularly when the storms broke, emerged from deep well-springs of internal character growth, not from technique or a little knowledge combined with some persuasive and manipulative skills. "The law of the harvest governs now."

To an eager, youthful reformer, Tolstoi said:

Young man, you sweat too much blood for the world; sweat some for yourself first. . . . If you want to make the world better you have to be the best you can. . . . You cannot bring the Kingdom of God into the world until you bring it into your own heart first.

Even Huckleberry Finn learned there was no shortcut:

It made me shiver. And I about made up my mind to pray and see if I couldn't try to quit being the kind of boy I was and be better. So I kneeled down. But the words wouldn't come. Why wouldn't they? It warn't no use to try and hide it from Him. . . . I knowed very well why they wouldn't come. It was because my heart warn't right; it was because I warn't square; it was because I was playing double. I was letting on to give up sin, but away inside of me I was holding on to the biggest one of all. I was trying to make my mouth say I would do the right thing and the clean thing. . . . But deep down in me, I knowed it was a lie, and He knowed it. You can't pray a lie—I found that out.

As the missionaries experienced their "moment of truth," the divine miracle began. Gradually, "line

upon line, precept upon precept" through the days, weeks, and months of giving themselves over to faith and faithfulness, their souls unfolded. Spiritual values replaced physical and material values and transcended intellectual and social values. The doctrine of the priesthood distilled upon their souls "as the dews from heaven," and the Holy Ghost became their companion. (See Doctrine and Covenants 121:45-57.) Through their devoted service the Lord wrote His laws and His love into their lives, "... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (II Corinthians 3:3.)

Out of Darkness Into Light

Shortly after beginning their labors, many missionaries felt they were leaving the Garden of Eden and going into a cold and dreary world. Their "life" was in their environment. But on departing from the mission field, with changed hearts, they felt they were leaving "their Garden of Eden" and going back into a cold and dreary world. Christ had become their "life," and the Light of their lives.

Who would deny this miracle? No missionary who experienced it. Nor would his parents. But *when* did it take place?

The "second birth" and "new life," beginning with baptism, is a gradual, almost imperceptible process for most of us. The Savior said to Nicodemus:

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:7, 8.)

I remember asking faithful, recently-baptized converts if they knew when they had the Holy Ghost and when they did not. Their answers, in almost every instance, were unequivocal. They *knew* they had come out of darkness into light. The contrast was simply too great to deny. And yet, few testified to any special signs or unusual manifestations. Yet they *knew*, for they had felt the pulsation of the Holy Ghost on hearing the missionaries testify and as they gave themselves over to a new, divine way of living.

Open the Door!

The Jews, at the time of Christ, were looking for the spectacular. Their Messiah was to display great power and glory in overthrowing the Roman taskmasters and again enthroning Israel. Their Messiah did come—born naturally, in a manger, of a virgin. Instead of bringing a revolution among the nations, He taught of a revolution to take place

¹Mark Twain, *Adventures of Huckleberry Finn*; Harper & Brothers, New York, N.Y., 1899; page 304.

(Concluded on page 351.)

Patience, Prayer, And A Space Ship

by Don L. Lind*

On the afternoon of March 30, 1966, I was working at my desk at the Goddard Space Flight Center when the telephone rang. The operator said that I had a long distance call from Donald K. Slayton in Houston, Texas. My heart skipped a beat. This call obviously concerned the astronaut selection that was taking place, and I knew that as assistant director of the Manned Spacecraft Center, Mr. Slayton planned to notify all candidates of the results—both those who had been selected and those who had not—prior to the public announcement.

For almost three years I had worked harder to achieve this goal than almost anything else I had wanted in my life. By the time the telephone connection had been made to Houston, my hands began to feel clammy. I heard the distant phone ring. Wrong office. The operator had mis-dialed. I began to perspire. This was the third time I had applied, but it was the first time my application had gotten as far as the final selection board. Finally we reached Mr. Slayton's office. His first sentence was, "We have decided that we'd like to invite you aboard, if you are still interested." I answered something to the effect that I certainly was still interested. I'm afraid I recall little of the conversation because about all I was thinking was, *I had finally made it!*

The Old Elm Tree Was Our Spaceship

I suppose someone could say that phone call was the result of sheer stubbornness; but I would prefer to think of it as persistence. Early in 1963 when the third call went out for applications for astronaut training, test pilot experience was not listed as mandatory. For the first time I might possibly qualify. Space exploration was something that I had dreamed about since I was old enough to read Buck Rogers. As a small child my favorite game was to pretend that an old elm tree was my space ship. My friends and I could make it "fly" by violently shaking the branches and making whooshing sounds. But that was all make-believe, and now

there was an actual possibility that I could become part of the United States program to explore the moon and our "neighborhood" of the solar system!

I felt that I had a useful background. I had flown jets off Navy carriers while on active military duty and was just completing my doctor's degree in high energy nuclear physics. Thus I felt that I was in a position to make a meaningful contribution to the space program.

My wife and I had prayed about the matter. Then I talked it over with our bishop. He felt that it was all right to go ahead, and so I applied. However, the requirements called for 1,000 jet flight hours and I had only about 850. I reasoned that since I would have a PhD when only a B.S. was required, this might compensate. I had high hopes and started an elaborate physical fitness program.

My application was rejected. I applied for a waiver, but I realized that if they stretched the rules for me they would have to do the same for everyone. For this reason a waiver had never been granted in the space program. I wrote a whole file of letters requesting just a chance to be formally considered. Each time I was turned down.

Finally, I flew to Houston to see if they really meant, "No!"

They did. The physical fitness program gradually tapered off, but I started flying some extra hours in the Naval Reserve to exceed that magic number of 1,000 jet hours.

"Push-ups" Continued

When the call went out for the scientist/astronaut program, I had my PhD and was working in experimental space physics at the Goddard Space Flight Center, Greenbelt, Maryland. I had a thousand jet hours, but now I was 74 days too old! Yet there was a chance—scientists who were not pilots would require a year of flight training. Thus they could be

*Don L. Lind is a member of the Broadway 2nd Ward, Houston (Texas) Stake, with his wife, the former Kathleen Maughan, and their five children. He is in training for future manned space flights. For relaxation he participates in amateur theatricals, play-writing, and sculpturing. He is an avid swimmer and skier. He received his PhD in high energy nuclear physics from the University of California in 1964. He was born in Murray, Utah, but grew up in Midvale, Utah. He earned a B.S. degree from the University of Utah in 1953.

(For Course 9, lessons of October 22 and December 3 and 10, "The Gospel—A Plan for Right Living," "A Latter-day Saint Obeys the Word of Wisdom," and "A Latter-day Saint Is Prayerful"; for Course 25, lessons of October 22 and November 5, "Unanswered Yet? Listen!" and "Summary Thoughts on Prayer"; to support family home evening lessons 5, 7, and 9; and of general interest.)



Astronaut Don Lind discusses "outer space" with Physicist Thomas J. Parmley on recent visit to University of Utah.

as much as 9½ months older than I when they actually started working as astronauts, and yet they would still be considered as qualified in age.

I talked to our new bishop, started doing my push-ups, and reapplied. My application was rejected.

So I started writing a new file of letters. All my appeals were turned down. This process took so long that at least I was keeping in pretty good physical condition through the calisthenics twice a day and a mile and a half run each evening before bed.¹ Finally I simply ran out of people to whom

¹See "There He Goes!" by Wendell J. Ashton, *The Instructor*, 1966, (outside back cover).

THE DIVINE MIRACLE (Concluded from page 349.)

within the breast of man. Eternal life, He taught, was not in the scriptures, as they supposed, but in coming to Him. (See *Matthew* 5:39-40.)

We are too often like these early Jews, expecting others to change, looking for a miracle or manifestation outside ourselves, instead of within.

The right to the companionship and blessings of the Holy Ghost has been given to all Latter-day Saints. To receive this divine gift we must seek and pray and work and live for it. By doing so we will experience for ourselves, on a daily basis, direction,

I could write. And yet I felt I might get another chance. I knew I wouldn't get any younger, but the age requirements might change. I started taking a geology class. This might prove to be a favorable point in a future application because this training would be necessary in exploring the lunar surface.

You Again?

When the 1966 call for applications was announced, I felt like shouting. I could meet all the requirements. I called the personnel office in Houston to ask them to take my application folder from the file drawer and place it in the stack of incoming applications. When they heard who was on the line they said, "Oh, yes, Dr. Lind from Goddard—we were just wondering how soon *you* would call." I was beginning to feel like the importuning widow in one of the Savior's parables. Our family had made each of these applications a matter of prayer. Also, many members of our ward had included the matter in their family prayers. I suspect that no other astronaut's application had been prayed about as much as this one—not necessarily that I should be selected, but just that the right decision, either way, would be made and that we could accept it.

When the final selection was announced, I couldn't help feeling that the Lord's hand had been in the matter—by revealing the Word of Wisdom that helped me pass the physical examination, by stressing the importance of education which sustained me in graduate school, by protecting me in my previous flying, by giving me the example of two good LDS parents, and the counsel of three bishops whose advice encouraged me to persist.

The telephone call from Mr. Slayton probably means that I will get my ride in a space capsule. My flight may be only an orbital mission, and I might never set foot on the lunar surface; but I'm considerably closer to it than when I was shaking the branches of the old elm tree.

Library File Reference: PERSISTENCE.

inspiration, comfort, strengthening, and testimony. Knowing how God works, we will come to know, to trust, and to testify of that still, small voice. The Savior said:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20.)

He did not say, "I stood"; He said, "I stand." It is for us to hear His voice and open the door.

Library File Reference: HOLY GHOST.

I had never been a Sunday School teacher, even though my membership in the Church was rapidly approaching the half century mark. Now, assigned to teach students of 16 and 17 years, which, I was told, is the "difficult" age, I was worried.

"Make it live!" advised all the best teacher trainer manuals.

"We want a party!" nagged the class.

How could I make a lesson live for an apathetic class? Are parties a feature of the Sunday School? What was a green teacher to do?

We were on lesson nine of *The Message of the Master*, and I was painfully aware that I was not "getting through" to my listeners as I described the Feast of the Passover to them. Suddenly I was struck with the idea of combining the charges of the teacher trainer and the students by having our own "Passover." It was the right time of year, and the holiday type of celebration might help me get closer to my pupils.

The response to my suggestion was something less than enthusiastic, but the idea was accepted—with the unspoken understanding that someone else do the work. Even the invitations which I composed in Biblical-style language, written on parchment-like paper, and rolled, scroll-like, on thin sticks, and tied with strips of straw, did not do much to arouse interest. The class officers did agree to deliver them, and we invited our nonactive members, of course.

A Study of the Passover

Deciding that surprise was the main ingredient of any successful party, I resolved to be my own producer. The public library and a few Jewish friends were my main sources of information. Combining the customs from all three forms of the Jewish faith, I was able to devise a plan that would maintain authenticity, even if used in modified form.

As my investigations of this ancient festival

(For Course 11, lesson of January 21, "A Nation in God's Hands"; for Course 13, lesson of November 5, "The Boyhood of Jesus"; for all teachers; and of general interest.)



THE FEAST OF THE PASSOVER

by Helen Blake Smith*

progressed, I was impressed by the evidences of love of God in the Jewish faith, and the belief that home and family are the foundation of the good life. I learned that the Seder (which literally means "order of service") was held on Passover Eve and was the high point of the eight-day celebration.

In the home the preparations are not unlike those made for the American Thanksgiving, which is really a feast to celebrate the Pilgrims "passing over" into a new life of religious freedom.

Dishes used only for Passover week are brought out and washed. The Passover silver is cleaned and polished. The shining bright home reflects the beaming happiness of the family as they gather to partake of the old, old customs under the direction of the family patriarch or oldest male member.

Caught Up in the Spirit of the Occasion

Asking the mother of our class president for the use of her rumpus room in which to serve dinner for about 28 persons, I found myself being carried away in my description of the event. Our prospective

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hostess caught the spirit and would settle for nothing less than using her dining room and its lovely oak furnishings, with her finest linen, china, and silver.

As the date of the dinner drew near, I called various class members on the telephone, confided in each that I needed a particular kind of help, and offered the student the assignment. These tasks, accepted with an air of conspiracy, were carried out in every detail.

The Passover

We gathered at my home, which bore on the doorjamb a mark symbolic of the "blood of the lamb." Here the class president assumed the role of patriarch, or "father" of the class family.

He read from Holy Writ, after all the males had donned their yamakas (skullcaps) which we had made from black crepe paper. (The cap represents the protection or covering of the hand of God.) Our girls passed a lovely blue pitcher and linen napkin for the ceremonial washing of the hands, and we all stood, poised for flight, while we ate of the "bitter herbs."

Later, at our hostess's home, we were seated at her beautifully appointed table with the traditional seven-branch candelabra in the center. Placed before the head of the family was a large platter holding the Seder symbols: a roasted lamb bone to represent the sacrificial lamb; a roasted egg, symbol of life and hope; horseradish roots and parsley for the bitter herbs, to symbolize the bitterness of losing one's rights; and a mixture of apples, nuts, and wine (we used grape juice) to suggest by its red color the bricks which the enslaved Israelites were forced to make in Egypt.

Our "patriarch" presided at the head of the table, while my own son, a guest, but also the youngest male present, asked the traditional "four questions"; and the ancient tale of the children of Israel's escape from bondage unfolded.

For in the Torah it is written:

And when, in time to come, your son ask you, saying, "What does this mean?" you shall say to him, "It was with a mighty hand that the Lord brought us out from Egypt, the house of bondage. . . ." (The Torah, Exodus 13:14.)

Our true host then read a Hebrew prayer of thanksgiving for the mothers of families, reciting Solomon's words concerning a virtuous woman. This was followed by the Hebrew blessing on the food.

Living An Experience

Although there was great respect as we acted out the sacred rituals, it did not interfere with the fun and pure joy of the occasion. It was a delight to see the surprised interest on young faces as I explained each ceremony. Their sparkling eyes told more clearly than words that they were having not only a different kind of party, but an exciting time of learning through living an experience.

We rounded out the evening with a journey to the Holy Land via a rented color movie; we followed the footsteps of the Master to familiarly named places where He performed the miracles and told the parables we had previously discussed in class; then on to the bittersweet journey through the narrow, crooked streets of Jerusalem to Calvary.

Our Feast of the Passover was ended. I felt that each boy and girl, including our special guests, had taken a living part in an ancient Bible festival. Not once did the young people indicate that they thought it was a "dopey idea," but each showed eagerness to know the meaning and purpose of everything we ate and did.

Their actions on the following Sunday told me all I needed to know. First, my students' morning greeting was a casual wave and a "Hi!" Gone was the formal, stilted manner of communication. Second, I could detect just a shade more attention when I began my lesson with, "It was the CUSTOM when Jesus was on the earth. . . ." At last I felt I had "gotten through."

Library File Reference: TEACHERS AND TEACHING.



Art by Dale Kilbourn.

"My Soul Is A Fountain of Tears"¹

by Reed H. Bradford

One of our human characteristics is that we take things for granted. As William Wordsworth said,

*The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours. . . .²*

One reason we take things for granted is a process known as "conditioning." We do the same things over and over again so that a specific stimulus produces a kind of automatic response. A mouse can be conditioned to refuse to eat cheese by giving him a simple electric shock every time he tastes cheese. If this is done enough times the mouse associates pain with cheese and will not eat it. In a similar way humans are conditioned to many things. We unconsciously accept such conditioning, but it is important for us to reflect upon our experiences. We can then determine the goals we wish to pursue, the methods of attaining them, and the meaning that our various experiences have for us. In an earlier article, the author referred to this process as the "art of contemplation."³

Our Relationship with Others

One of the things we often take for granted is our relationship with others. Some people use a relationship as a means to an end. They often manipulate or exploit others to achieve some desired goals. A friend of mine told me of an experience he had as an administrator. While he was president of a particular organization, many people went out of their way to court his favor—they invited him to their homes, they were courteous to him when they met him on the street, they paid attention to him

when he spoke. "It hurt me," he said, "when some of these same people ceased doing these things when I was released from office."

Some of us may place great importance upon duty as the main basis of our relationship with others. We can truly admire any individual who feels a responsibility towards others. When we know that another person will carry out his obligations, we are able to trust our relationship with him. This is the basis for order in a society or a group. During the famous Battle at Trafalgar, Lord Nelson, commander of the British fleet, is reported to have said, "This day, England expects every man to do his duty." He saw that if every man carried out the function assigned to him, it would make possible one of the important naval victories of all time. But often, with many of us, there is a kind of flat, dull feeling associated with the idea of duty, or a kind of uninspiring motivation. In the first line of his poem, "Ode to Duty," William Wordsworth says, "Stern Daughter of the Voice of God!"

A Literal Brother or Sister

But the relationship with another person can open infinite possibilities for growth, inspiration, peace, and joy. What is the nature of this kind of relationship? In the first place, it is based on the acceptance of another person as a literal brother or sister; for each of us is a child of the same Father in heaven. It is for this reason that the Lord has asked us to address each other as "brother" or "sister." Second, if we think of each other in this way, we are thinking in terms of *one* family. We do not think of ourselves as individuals apart from the family. The Apostle Paul understood this principle well. He said:

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the

(For Course 7, lessons of October 8 and November 19, "Be Happy, Kind, and Forgiving" and "Love One Another"; for Course 9, lessons of October 15 and 22, "Great Gifts of the Gospel" and "The Gospel—A Plan for Right Living"; for Course 19, lesson of September 10, "Why a Church?"; for Course 25, lessons of October 15 and November 26, "Create in Me a Right Spirit" and "Judge Not—Condemn Not"; for Course 27, lessons of October 8 and 29, "The Creation" and "Mortal Probation"; to support family home evening lessons 4, 6, and 12; and of general interest.)

¹The title is adapted from a statement by Heber C. Kimball, quoted in *Life of Heber C. Kimball*, by Orson F. Whitney, 2nd Edition, Stevens & Wallis, Salt Lake City, Utah, page 187.

²"The World Is Too Much With Us," by William Wordsworth.

³*The Instructor*, February, 1966, page 58.

hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary.

(1 Corinthians 12:14-22.)

This kind of relationship motivates us in an unexcelled way. When we feel that another person is sensitive to us as human beings and as children of a divine Heavenly Father, we develop a deeper appreciation of that person. We are inclined to open to him our understanding, our concern, our knowledge, and our love, without any thought of reward in return. We often discover how to express appreciation and love. Have you ever had someone extend an act of kindness to you on a routine day? This is something quite different from receiving a gift on an anniversary when we know that the primary reason the gift was sent was a feeling of obligation. Recently, each of the other seven members of our family wrote me a letter in which was expressed appreciation and love. Can you understand how it made me feel? It caused me to reciprocate their feeling. I made a sincere resolution that I would try to be worthy of such love. I think I understand how our Heavenly Father felt when He said:

... I will ... open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:10.)

That was how I felt toward my wife and children. I wanted to help each of them.

The Wellsprings of Motivation

Yesterday morning when I came to my office, I found a note, unsigned, in which a student had expressed appreciation for the things learned in my class. I experienced a deep joy and was motivated more than ever before to try to be a better teacher.

Thus, in this kind of relationship, the wellsprings of motivation open up all the potentials of the human soul. We help one another, inspire one another, and complement one another. Together, we can do many things that we could not do apart.

Once we have achieved such a relationship, we should be very careful to protect and cultivate it. If there is something negative in our behavior, we feel free to discuss it. We do not look upon its discussion as a rejection of the other as a person, but rather, we realize that the motivation for bringing

it up is to help one another. If, by any chance, we do cross the sensitive line in the relationship, we apologize. The sensitive line is sometimes crossed by shouting, saying unkind or untrue things, or failing to listen creatively to the other person. In time, we will become sensitive to what actions or behavior cross the sensitive line, and then we can work to perfect the relationship in all of its delicate aspects.

The Achievement of a Lifetime

The attaining of this kind of relationship is one of the great achievements of life. Then, being separated from a person one so loves is painful, as shown by the following words of Elder Robert B. Thompson:

The day appointed for the departure of the Elders to England having arrived, I stepped into the house of Brother Kimball to ascertain when he would start, as I expected to accompany him two or three hundred miles, intending to spend my labors in Canada that season.

The door being partly open, I entered and felt struck with the sight which presented itself to my view. I would have retired, thinking that I was intruding, but I felt riveted to the spot. The father was pouring out his soul to that

*God who rules on high,
Who all the earth surveys:
That rides upon the stormy sky,
And calms the roaring seas,*

that he would grant him a prosperous voyage across the mighty ocean, and make him useful wherever his lot should be cast, and that He who "careth for sparrows, and feedeth the young ravens when they cry" would supply the wants of his wife and little ones in his absence. He then, like the patriarchs, and by virtue of his office, laid his hands upon their heads individually, leaving a father's blessing upon them, and commending them to the care and protection of God, while he should be engaged preaching the Gospel in a foreign land. While thus engaged, his voice was almost lost in the sobs of those around, who tried in vain to suppress them. The idea of being separated from their protector and father for so long a time was indeed painful. He proceeded, but his heart was too much affected to do so regularly. His emotions were great, and he was obliged to stop at intervals, while the big tears rolled down his cheeks, an index to the feelings which reigned in his bosom. My heart was not stout enough to refrain; in spite of myself I wept, and mingled my tears with theirs. At the same time I felt thankful that I had the privilege of contemplating such a scene. I realized that nothing could induce that man to tear himself from so affectionate a family group, from his partner and children who were so dear to him—nothing but a sense of duty and love to God and attachment to his cause.⁴

(Concluded on following page.)

⁴Orson F. Whitney, *Life of Heber C. Kimball*, pages, 108, 109.

MY SOUL IS A FOUNTAIN OF TEARS (Concluded from preceding page.)

To Know Someone Loves Us

In his own words Elder Kimball describes his feelings as he was about to leave some of the branches in England where he had served as a missionary:

... As I walked down the street I was followed by numbers; the doors were crowded by the inmates of the houses to bid me farewell, who could only give vent to their grief in sobs and broken accents. While contemplating this scene I was constrained to take off my hat, for I felt as if the place was holy ground. The Spirit of the Lord rested down upon me and I was constrained to bless that whole region of country. I was followed by a great number to Clithero, a considerable distance from the villages, who could then hardly separate from me. My heart was like unto theirs, and I thought my head was a fountain of tears, for I wept several miles after I bid them adieu. I had to leave the road three times to go to streams of water to bathe my eyes.³

³Orson F. Whitney, *Life of Heber C. Kimball*, pages 187, 188.

As members of The Church of Jesus Christ of Latter-day Saints we have the assurance that though such separations are painful, they are also temporary. We can be assured with Paul that:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

(I Corinthians 2:9.)

But our souls may also be fountains of tears in another way. Could there be any greater joy than to know that someone loves you in this way? Throughout life such a love deepens and expands. Elizabeth Barrett Browning understood this possibility when she wrote:

... I love thee with the breath,
Smiles, tears, of all my life!—and, if God choose,
I shall but love thee better after death.⁴

⁴"Sonnets From the Portuguese" by Elizabeth Barrett Browning. Library File Reference: LOVE.

SECOND ANNUAL SUNDAY SCHOOL CONFERENCE (Concluded from page 343.)

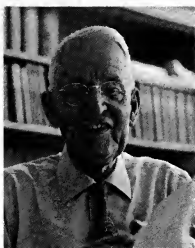
COURSE OR DEPARTMENT	PROGRAM HIGHLIGHTS
Course 25: Family Relations; <i>Family Home Evening Manual</i>	This new course will offer parents help in teaching material in the new <i>Family Home Evening Manual</i> , which serves as a text. Various approaches will be suggested by general board members Victor B. Cline and Marshall T. Burton, and Blaine Porter, assisted by Arta Hale and Hermene Lyons. Dr. Cline's "Family Mood Meter," introduced in <i>The Instructor</i> , will be featured, along with musical numbers appropriate to family home evening by the Richard Warner family.
Course 27: Gospel Doctrine; <i>Messages for Exaltation</i>	General board co-chairmen Carlos E. Asay and Elmer J. Hartvigsen have planned a program built around the text, "Messages for Exaltation," treated by Daniel H. Ludlow, presentation of teaching aids, and theme presentation by Richard O. Cowan.
Course 29: Gospel Essentials; <i>The Articles of Faith</i>	The Sunday School role in fellowshiping will be highlighted in a program that includes course presentation by Joseph Fielding Smith, Jr. . . . <i>Instructor</i> use by Seminary Principal Golden L. Berrett . . . fellowshiping question-and-answer period by board member in charge, Warren E. Pugh . . . and concluding address by recently released mission president, Wilford M. Burton.
Junior Sunday School Music	Highlight of program will be a demonstration by Dr. A. Harold Goodman, Brigham Young University music department chairman, on "Music in Action in the Junior Sunday School" . . . using a videotaped typical worship service for replay analysis. Participating Junior Sunday School coordinators will aid in critique. D. Evan Davis is board member in charge.
Senior Sunday School Music	Alexander Schreiner, chief Tabernacle organist and general board senior music department chairman, will discuss "The Opportunities of the Church Organist" . . . and Ralph Woodward, also a general board member, will lead a workshop on "Hymn Practice Conducting."
Junior Sunday School Coordinators	Special helps for Junior Sunday School coordinators at both ward and stake levels will be presented in what promises to be an outstanding program under the direction of Ethna Reid, of the Sunday School general board.
Secretaries	Following welcome by Dr. Henry Eyring . . . new records system will be treated by Sunday School Acting General Secretary Jay W. Milton . . . Department chairman for the general board, Harold L. Carleton, will introduce a new Secretary's Guidebook. Paul B. Tanner will tell of the secretary's role as Sunday School "comptroller" . . . and Superintendent Lynn S. Richards will discuss "The Secretary and Administrative Action."
Teaching Aids Specialists	Outstanding displays and brochures will show teaching aids for every teaching department, from Courses 3 through 29, for the entire new teaching year, beginning September, 1967. Superintendent Royden G. Derrick, Frank S. Wise, M. Ross Richards and Beth Penrod will discuss various aspects of the role of this newest member of the Sunday School faculty.



CH 138



CH 139



To mark the centennial of the Salt Lake Tabernacle, The Instructor notes an acoustical feature which has helped make this structure famous throughout the world.

DR. HARVEY FLETCHER

The Tabernacle

Pioneer Studio of Stereophonic Sound

BY LORIN F. WHEELWRIGHT

(from an interview with Dr. Harvey Fletcher)

High on any list of the world's famous musical addresses would stand Carnegie Hall, La Scala opera house, and the Salt Lake Tabernacle. How our own beloved building has achieved eminence is a glorious story. And a most fascinating chapter in that story is its role in stereophonic recording. Before we move behind the scenes on this adventure, let us pay tribute to those who conceived and built the Tabernacle.

We must possess visions of grandeur to imagine the presumption of Brigham Young ever to construct such a "monstrosity" as the Tabernacle. Only an inspired giant of a man could have conceived this completely unrealistic building program at a time when people were suffering from privation and supposedly *far greater needs*. In imagination one can hear the arguments of why the Tabernacle *should not* and *could not* be built. But Brother Brigham built it, and it still stands as a monument to valiant pioneers who responded to divine inspiration and implemented the spirit of gathering in a most practical way.

Once, as a member of the Utah Legislative Council, I was trying to join a committee out of its "peephole" view of our future school building needs. Brigham Young came to my rescue. All I had to do was paint a verbal picture of the Tabernacle as it must have looked 100 years ago — before railroads, highways, automobiles, skyscrapers, and planes roaring overhead. There it stood, a man-made mountain in the desert, surrounded by log cabins, small huts, and occasional dust clouds stirred by ox teams in streets far too wide for the sparse traffic of a frontier town. There it stood — a living symbol of faith in the future.

Part of that future far exceeds the fondest dreams of 100 years ago. Seating capacity has grown from about 5,000 to millions, thanks to radio, television, and stereophonic recording. The unusual architecture of this building puts a glorious bloom on the choir, the organ, and the spoken word. How well those pioneers built can now

be assessed as we sit in our own homes and hear the gentle strains from the Tabernacle as a unique sound in a world of cacophony.

Harvey Fletcher is one of our great modern pioneers. It is he who conceived the idea and demonstrated a method of transmitting the Tabernacle "sound" in all its dimensions to distant audiences. Although his achievements as churchman and scientist are many, he is known as Mr. Stereophonic in the recording world. The story of how the Tabernacle, with the choir and the organ, played a significant role in the growth of stereophonic recording led me to his office at Brigham Young University. It was not my first visit with Dr. Fletcher.

In 1935, while teaching music in a New York college, I read a fascinating book entitled, *A Fugue in Cycles and Bells*. It was written by one of Dr. Fletcher's associates, Dr. John Mills. I sought an interview with Dr. Mills and found myself at the famous Bell Telephone Laboratories. While there I met for the first time a completely new auditory experience — binaural sound. This was Dr. Fletcher's original experiment in recreating the spatial effects of sound origins. I sat at a table with earphones. A voice whispered in my right ear, "Move over a bit, Mr. Wheelwright." For a moment I thought someone was seated right next to me and I moved over to make room. The same voice then spoke from in front of me and began to move around me. It was uncanny to hear a voice coming from an invisible source. Later, I was shown the studio where the sound originated. There was a manikin — a dummy man with microphones in place of ears to pick up the voice of the attendant. Direct transmission lines had carried the sound from each "ear" to my ears. There were no distortions. Part of the demonstration had been an Ampico piano performance that sounded so real I could close my eyes and "see" the piano over in the corner of the room. Dr. Fletcher, who was then one of the directors of Bell Telephone Laboratories, had invented this remarkable system. I learned later that he had performed the same effect using a symphony orchestra in Philadelphia and an audience 150 miles away in Washington, D.C. But the significance of this larger demonstration awaited a later visit.

In 1946, while planning the stadium theatre for presentation of the original *Promised Valley* production, I sought advice from Dr. Fletcher. Again my path took me to the Bell Telephone Laboratory where this kindly, white-haired gentleman took time to explain how to build a "stereophonic" amplification system. He told me of his 1933 experiments. He explained the principle this way: Sound on a stage originates from many places unless it comes from a single performer. If, for instance, you have a chorus, every voice is a source of origin. The ideal system would be to have an infinite number of microphones that would pick up this "wall of sound." Each microphone would be connected to a corresponding loudspeaker which would recreate the "wall of sound." An audience would hear the sounds as coming from their original sources. He said that in practical experience this spatial effect could be simulated by using three channels. He diagramed the basic design. I took it back to Utah, and we built Utah's first stereophonic amplifying system



From a photograph by
Ramon Mangelson, 1959

SALT LAKE TABLE



Reproduced for The Institute
by Westlight Lithographing Co.

TERNACLE CHOIR

for *Promised Valley*. It worked so well that people who came back for repeated performances invariably asked to be seated where they had sat before, "because you can hear every word in that place." This happened for locations all over the house. This experience convinced me that Dr. Fletcher was truly a genius in recreating auditory realism.

Recently, I went to BYU to interview Dr. Fletcher, who has been serving there as a research professor since his retirement from Bell Laboratories more than a decade ago. I asked him how the Tabernacle became a studio for stereophonic sound recording. Here are the highlights of that visit.

After the Bell Laboratories had demonstrated that stereophonic sound could be transmitted by wire from Philadelphia to Washington, D. C., it was felt that while governmental leaders needed to know the capabilities of the Bell system, private engineering experts might adapt it to entertainment and educational uses. Dr. Fletcher conceived the idea of recording a dramatic and musical program, then playing it before selected audiences in New York, Rochester, and Hollywood. He secured the services of Paul Robeson to sing *Emperor Jones*. He used the Philadelphia Symphony Orchestra under Leopold Stokowski.

And then he brought his equipment to the Tabernacle to record the organ and choir. The choir sang, "Come, Come, Ye Saints," and selections from Mendelssohn's *Elijah*, among others. Harold Bennett sang the solo role, taunting the priests of Baal. Dr. Fletcher asked that at the climax the choir utter a piercing shriek. This sound effect would test the full capacity of his system — 90 decibels. He said the effect startled the choir itself, but when it was reproduced in Carnegie Hall, it frightened the people on the front rows and about half of them left. Reading from some of his clippings he chuckled over a headline in a Rochester paper that said, "Jeepers Creepers, Those Woofers!" He said that the choir was an ideal sound source to demonstrate stereophonic recording.

In preview sessions, the Hollywood acoustical engineers selected "Come, Come, Ye Saints" as the best single selection to show how sound moves from right to left, up and down, with "the organ behind." When the leading studio engineers and executives heard the full performance, they were profoundly impressed. One interested listener was Lowell Thomas. He was working secretly on *Cinerama*. He contracted with the Tabernacle Choir to sing "Come, Come, Ye Saints," and other selections. When this production was released, the choir became a headline attraction throughout the entertainment world.

I inquired regarding the technical achievements of these experiments in the Tabernacle. Dr. Fletcher described one detail that fascinated me as it would anyone who has made tape recordings. He described the dimension of sound as we hear it in person. He said that it is measured in decibels, which is a relative level. He said, "Ten db corresponds to an intensity ratio of ten to one, 20 db is 100 to 1, 60 db would be a million to one, 90 db would be a thousand million to one. The intensity is the amplitude squared. So a ratio of ten to 1 corresponds

to 20 db, a ratio of 1 to 100 to 40 db, and 1 to 1000 to 60 db, etc. Translated to a graph, the range of an 80 db system would show a contrast of output of one inch compared with 10,000. This contrast is far beyond what can be recorded on existing systems."

He then explained that to recreate the full dimension of sound he used four tracks, three for the sound signals and one as a "compressor." He used 35 millimeter film for all the signals; and when the sound exceeded the limits of the film, the compressor circuit automatically reduced the input from the microphones and recorded on the fourth track the amount of reduction. Then when the system was played back, this amount of reduction was reversed and the full power was restored. He told me how he did this electronically. He placed a second microphone in front of the recording microphone. This second one, about a foot away, would pick up the signal; and if it exceeded the recordable volume it would transmit the degree of excess to the fourth track and simultaneously set in motion the electronic compressor. All this happened while the sound travelled one foot distance at the rate of about 1,100 feet per second.

He also said that the system was "free of line noise." This meant that the only foreign sounds were those existing in the room itself. He said the loudspeakers were able to convert 60 per cent of the electrical input energy into sound energy, whereas the usual commercial speakers convert only about one percent, leaving 99% to go into heat. This superior efficiency was essential, or the speakers would have burned themselves out merely trying to reproduce the great volume inherent in the original music.

A newspaper clipping quoted Dr. Fletcher at the time as saying "his job is primarily to create, not to engineer applications. He foresees stereophonic as a big factor in musical education. He also expects it to have a vital effect on movies and the theatre in general."

All of this happened *before* tape recording. It happened before World War II, which held back the whole system for ten years. Since those days, stereo recordings have become a household reality. In appraising them, Dr. Fletcher says, "These are a far cry from the realism of our complete stereophonic system, but they are a vast improvement over earlier methods."

J. Spencer Cornwall, who directed the choir during these experiments, has said: "The stereophonic recording was indeed a startling advance . . . not only in its spatial feature, but also in the matter of fidelity. The sound was more natural and beautiful than that produced by any previous type of recordings."¹

As we commemorate 100 years of the Salt Lake Tabernacle, we pay tribute not only to the original pioneers who built it, but to those, like Harvey Fletcher, who have extended its dimensions to include the theaters, auditoriums, and homes of the world. Beautiful sounds reverberate not only within its sacred walls but echo in the hearts of men everywhere, thanks to pioneers, old and new.

¹ J. Spencer Cornwall, *A Century of Singing*; Deseret Book Company, Salt Lake City, Utah, 1958; page 207.

(For Course 7, lesson of September 24, "Tabernacles Are Places of Worship"; for Course 25, lesson of November 11, "The Light of Faith"; to support family home evening lesson 10; and of general interest.)
Library File Reference: TABERNACLE ORGAN.



CH 142



CH 141



CH 140

The Pioneers Were Grateful

A Flannelboard Story by Marie F. Felt

It was in the spring of 1848, less than one year after the Pioneers had entered the barren, uninviting valley of the Great Salt Lake. Instead of dry, desolate miles of sagebrush, the Pioneers could now see some 5,000 acres of wheat and barley growing beautifully, promising them a bounteous harvest. They were happy and grateful.

Some time in May or June of that year, however, events took a turn for the worse. Great black crickets attacked the wheat fields. They had come down from the mountains, devouring every growing thing in sight. The Pioneers did everything they could think of to destroy the crickets, but without success.

As their hopes for a harvest were vanishing, and with them, even the hope to survive another winter, they heard strange cries overhead. As they looked, they saw great flocks of gulls flying toward them and lighting upon the fields so heavily infested with crickets. The gulls had come to help them. As they settled on the fields they began to gorge themselves. They were even ravenous. After eating, they flew to the streams of water to regurgitate what they had eaten, and then they went back to eat again.

The people gazed in amazement as they watched the gulls eat the crickets and thus save the crops. To the Pioneers of Utah, it was a miracle from heaven—a direct answer to prayer. (*End of Scene I.*)

The Saints went through many hardships to produce their first crops. Parley P. Pratt said that he devoted his "Sabbaths and leisure hours to comforting and encouraging the Saints, and urging them to faith and persevering industry in trying to produce a first harvest in a desert. . . ."¹

The Saints struggled against great difficulties in accomplishing this. They were not used to the climate and the problems it caused; they battled swarms of insects and severe drought; they were inexperienced in irrigation. Still they continued to work and fight.

During the spring and summer the Saints suffered much for want of food. Men, women, and children worked in the fields, toiling from daylight until dark. To survive they had to eat different weeds for

greens, and they ate thistles, and dug roots and bulbs. Some of these they boiled with the animal hides that had been used to roof the cabins. (*End of Scene II.*)

In the early fall of that year they reaped their first harvest. The Saints were in a peaceful valley, far away from their enemies in Illinois and Missouri, and they had made friends with the Indians. On August 10, 1848, the Saints held a feast of gratitude and thanksgiving. It was held in a bowery in the old fort on what is now known as Pioneer Square. In its shade, tables were spread richly and with great abundance, "Beef and bread, butter and cheese, cakes, pastry, green corn, water-melons [sic], and vegetables of nearly every variety composed the feast. For once at least, that season, the hungry people had enough to eat."² Parly P. Pratt wrote:

"Large sheaves of wheat, rye, barley, oats and other productions were hoisted on poles for public exhibition, and there was prayer and thanksgiving, congratulations, songs, speeches, music, dancing, smiling faces and merry hearts. In short, it was a great day with the people of these valleys, and long to be remembered by those who had suffered and waited anxiously for the results of a first effort to redeem the interior deserts of America and to make her hitherto unknown solitudes 'blossom as the rose.'" (*End of Scene III.*)

Shortly after the harvest feast had been held, President Young arrived in the Salt Lake Valley. He had left for Winter Quarters in August, 1847, after having led the first company of Pioneers safely to the Great Basin. Now he was returning, "accompanied with large trains of emigrants, amounting in all to several thousands." President Young knew that homes were needed as well as food, so to add to their joys, "city lots were given out, and people began to build on them and vacate the forts."³ To have homes of their own in a peaceful valley was a blessing and a joy beyond description. (*End of Scene IV.*)

It was not until 1851 that Brigham Young, territorial governor, officially declared a day of praise and thanksgiving. On Friday, December 19, he signed and issued a proclamation which read in part:

"... In response to the time honored custom of our fathers at Plymouth rock . . . and with a heart

(For Course 3, lesson of November 5, "Thank You for Our Own Special Blessings"; for Course 5, lesson of November 26; Thanksgiving, a Special "Thank-you Day"; for Course 7, lesson of November 12, "Blessings Come to a Family"; for Course 9, lesson of November 5, "Fast Day—a Special Day for Latter-day Saints"; to support family home evening lessons 7 and 9; and of general interest.)

¹ Parley P. Pratt, *Autobiography*; Deseret Book Company, Salt Lake City, Utah, 1938; page 363.

² Orson F. Whitney, *History of Utah*; George Q. Cannon & Sons, Publishers, Salt Lake City, Utah, 1892; page 380.

³ Parley P. Pratt, *Autobiography*, pages 363, 364.

⁴ Parley P. Pratt, *Autobiography*, page 364.

filled with humility and gratitude to the Fountain of all good . . . [I] do proclaim Thursday, the first day of January, eighteen hundred and fifty-two, a Day of Praise and Thanksgiving, for all the citizens of our peaceful territory. And I recommend to all citizens of Utah that they abstain from everything that is calculated to mar or grieve the spirit of our Heavenly Father, on that day; that they arise early in the morning of the first day of the New Year and wash their bodies with pure water; that all men attend to their flocks and herds with carefulness; and see that no creature in their charge be hungry, thirsty or cold, while the women are preparing the best of food for their households, and their children ready to receive it in cleanliness and with cheerfulness. I also request of all good and peaceful citizens that they abstain from evil thinking, speaking, and acting on that day; that no one be offended by his neighbor; that all jars and discords cease . . . that all may learn the truth . . . that all may do as they would be done by. I further request that when the day has been spent in doing good, in dealing out your bread, your butter, . . . your turkies [sic], your molasses and the choicest of all products of the valleys of the mountains, at your command as to the poor; that you end the day in eating with singleness of heart as unto the Lord with praise and thanksgiving, and songs of rejoicing. Retire to your beds early and rise early again and continue doing good."

The people followed Governor Young's advice, and it was a day of thanksgiving and rejoicing for them all. What they had, they shared, and they gratefully thanked our Heavenly Father for it.

It was as though each one remembered and said to the other, "Thou shalt thank the Lord thy God in all things."

"Clarissa Young Spencer and Mabel Harmer. *One Who Was Valiant*; Claxton Printers, Ltd., Caldwell, Idaho, 1940; pages 187, 188. Library File Reference: PIONEERS.

How To Present the Flannelboard Story

Characters and Props Needed for This Presentation Are:

Pioneers viewing wheat and barley fields as the gulls devour crickets. To be used in Scene I. (See "The Miracle of the Gulls," centerspread picture, June, 1967, *The Instructor*.)

Sego lily and thistle. (CH138.) To be used in Scene II. Use former cutouts or make simple drawings of pioneer and Indian to complete the scene.

A bowery with tables spread to show theme of thanksgiving and rejoicing (CH139.) To be used in Scene III.

President Brigham Young surveys map as he allots land to pioneers. (CH140.) To be used in Scene IV.

Governor Brigham Young seated at a desk signing the official Thanksgiving proclamation. (CH141.) To be used in Scene V.

A Pioneer giving food to others less fortunate in keeping with the admonition of the Thanksgiving proclamation. (CH142.) To be used in Scene VI.

Order of Episodes:

SCENE I:

Scenery: Outdoor scene showing wheat and barley fields.

Action: Pioneers are seen looking with great apprehension at seagulls eating the crickets.

SCENE II:

Scenery: Outdoor scene.

Action: Pioneers and Indians are seen on the hills of the city digging up the bulbs of sego lily plants and the roots of the thistle plant to be used for food.

SCENE III:

Scenery: The bowery in the old fort on Pioneer Square (Pioneer Park) in Salt Lake City, Utah, August, 1848.

Action: Pioneers are seen seated at tables laden abundantly with food as they enjoy feasting, dancing, and music.

SCENE IV:

Scenery: Outdoor scene.

Action: President Brigham Young is seen looking at surveyor's map as city lots are given out.

SCENE V:

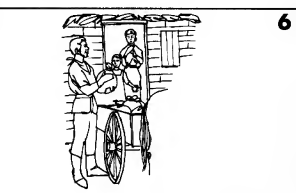
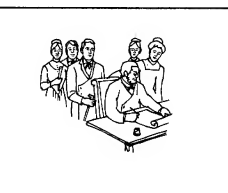
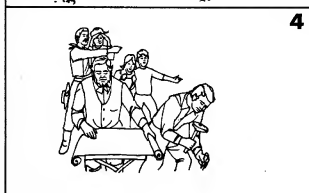
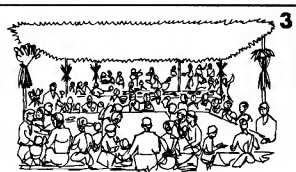
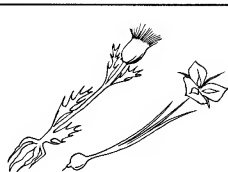
Scenery: Indoor scene. Time is December, 1851.

Action: Governor Young is seated, signing the proclamation announcing the first official Thanksgiving Day in the valley.

SCENE VI:

Scenery: Outdoor scene at the door of a cabin.

Action: Saints are seen visiting a poor family and giving them food.



NEXT MONTH IN YOUR SUNDAY SCHOOL

A Capsule Guide of October Lessons for Home Teachers and Parents

GOSPEL LESSONS FOR LITTLE ONES (Course 3; age 3)

"Without faith you can do nothing." (Doctrine and Covenants 8:10.) From the faith developed by a child in himself, in other people, and things he sees and knows, he can more easily learn to have faith in God, our Heavenly Father. The child's faith in himself is the beginning; faith in God is the ultimate goal.

GROWING IN THE GOSPEL, PART I (Course 5; ages 4, 5)

Jesus is our leader and He will live forever, as He has made it possible for us, through His resurrection. Children in this course will learn the purpose of the family unit in this world and our need to work and pray together as families.

LIVING OUR RELIGION, PART I (Course 7; ages 6, 7)

Accumulation of wealth and material goods can bring problems rather than happiness. Children in this course will be taught that rendering service to others, building a belief and faith in God, and gaining an understanding of the purpose of life will bring the greatest joy.

WHAT IT MEANS TO BE A LATTER-DAY SAINT

(Course 9; ages 8, 9)

What are the gifts of the Gospel? Who is worthy to receive them? Having been recently baptized, or looking forward to being baptized soon, children in this course will discuss the Articles of Faith, and learn the first principles of the Gospel.

OLD TESTAMENT STORIES (Course 11; ages 10, 11)

What specific promise did the Lord make to Abraham? How did Abraham's son and his twin grandsons begin to fulfill that promise? In what way was Lot different from Abraham, and what happened to him? Lessons in this course search out answers.

THE LIFE OF CHRIST (Course 13; ages 12, 13)

Magi . . . A Warning in the Night . . . Wise Men . . .

A Command From Rome . . . Shepherds. . . . The nativity story reads like an exciting mystery which October lessons will unravel.

THE CHURCH OF JESUS CHRIST IN ANCIENT TIMES

(Course 15; ages 14, 15)

What qualifications did Jesus demand of those He called to help establish His Church? What were their duties? How had they been trained? How did they respond to the call? Should we prepare ourselves to be servants of our Heavenly Father?

LIFE IN ANCIENT AMERICA (Course 17; ages 16, 17)

How marvelous is the hand of God: His hand on the family of Lehi to lead them away from destruction . . . His hand on the Jews in punishment . . . His hand on the young Nephi to make him leader over his brothers . . . His hand on all nations and people, yet preserving and guaranteeing man's free agency!

THE GOSPEL MESSAGE (Course 19; ages 18-21)

Was there really an apostasy? What were some of the reasons for it? What was the Church like in the meridian of time? Was the Gospel preserved in its purity after Christ left the earth? What brought about changes—if there were changes?

FAMILY HOME EVENING (Course 25; adults)

How can we turn around and face the light? How can we be sure we will not be blinded by the light? What happens after we face the light? Numerous personal anecdotes and illustrative stories are used in lesson discussion.

MESSAGES FOR EXALTATION (Course 27; adults)

It's like reading newspaper accounts of the construction of an apartment house you plan to live in—reading the story of the creation of the earth. October lessons in this course will discuss the beginnings: the beginning of events on our earth, of the human family, and of mortal probation.

THE ARTICLES OF FAITH (Course 29; adults)

Speaking of Gospel essentials, which essential is the most essential? In this course lessons begin with a discussion of the Godhead. This includes what men teach, and what all the prophets have taught from the days of the Old Testament.



Superintendents

EFFECTIVE ADMINISTRATION IN A THEOCRACY

The president of one of the great insurance companies of America uses this wise slogan:

Gather all the available facts before you make a decision.

Sunday School superintendents are not selected because they have all the answers. Usually they are selected because they have the ability to recognize Sunday School problems, evaluate them, and take steps to overcome them.

Too often an administrator appears arrogant because he feels that he must have all the answers. Once such a person gives an answer, then he feels that he must defend it. This situation creates untold problems and destroys the morale of those working in the organization.

Proper procedure in the Church is for the Sunday School superintendent to consider his assistants as counselors and consult them as a bishop or a stake president consults his counselors. One of the most successful administrators I know is a stake president. He is unusually successful in cultivating the ability, effectiveness, and character of the men who surround him. While he is firm and expects performance, he never raises his voice nor demonstrates unseemly emotion. Every request he makes of his counselors or members of the high council is handled with kindness and consideration. The results he obtains are remarkable, but he never places himself in the

role of a dynamic administrator. He always gives credit where it rightfully belongs, unless the credit belongs to him. He is so loved and respected by his associates that they are always anxious to carry out their assignments, and go the extra mile.

His council meetings are held regularly, with a well-prepared agenda. Each subject is discussed thoroughly, but with dispatch. When a question arises, the president turns to his appropriate counselor and asks his counsel, then he turns to the other counselor for his observations. If the appropriate high counselor is present, his opinion is sought. A difference of opinion up to this point might bring a thorough discussion of the issue. In the meantime the president has had the opportunity to evaluate the problem in his own mind. With the information gleaned from the observations of others, he always appears to be wise and astute—more so than his own knowledge might merit alone.

If the president and his two counselors are not in agreement, he will suggest that the matter be given additional thought and discussed further at the next meeting. If the problem is of sufficient gravity, fasting and prayer are suggested. The decision in the final analysis is always his, as it should be in a theocracy. Once the decision is made by the president, even though a counselor may

not agree, everyone supports the decision.

The success of this method lies in the consistency of its use. If those present who should rightfully speak know they will have an opportunity to be heard, they will wait until asked. This gives them time for further preparation before responding, thus avoiding shallow responses and unnecessary comments. Consistency on the part of the president teaches his counselors to be prepared to respond. Every subject is discussed thoroughly. Because every comment becomes timely and to the point, meetings are not prolonged, and much is accomplished in the allotted time. The members of the stake presidency become one in purpose, one in unity, and one in spirit, because they communicate so effectively.

This is Gospel leadership in action. It is just as important for a stake or a ward Sunday School superintendent to counsel with his assistants regarding the operation and problems of the Sunday School as it is for a bishop or a stake president to deliberate with his counselors. A good superintendent will build his assistants by giving them a timely opportunity to voice their opinions, and by giving them the respect they so rightfully deserve.

—*Superintendent*
Royden G. Derrick.

Library File Reference: SUNDAY SCHOOL—
LOCAL LEADERSHIP.

Answers to Your Questions

Origin of Sacrament in Sunday School

Q. *What is the origin of the sacrament in the Sunday School?—Boise Stake.*

A. In a circular letter to all stake presidents and bishops dated July 11, 1877, The First Presidency of the Church said, among other things:

In order that children may have the opportunity to partake of the sacrament and be taught the value and importance of that ordinance, we desire the bishops and their counselors in the various wards to administer the sacrament every Sunday morning in the Sunday School.

This letter was signed by President Brigham Young, John H. Young, and Daniel H. Wells.

Who May Attend Departmental Sessions?

Q. *Who are invited to the Sunday School Departmental Sessions, Friday, September 29, in Salt Lake City?*

A. Stake superintendents and their assistants, stake board members, and as many ward workers as care to come. The sessions will discuss the new handbook and introduce the new courses which begin the first Sunday in September.

CHURCH CURRICULUM PROGRAMS: TIME CHANGES

The general authorities of the Church have recently announced the following decision which should be brought to the attention of all Church leaders and teachers. All Church curriculum programs, both priesthood and auxiliary, in any geographical area, will begin each year at approximately the same time as the public schools begin in that area. This means, for example, that classes in priesthood quorums, Sunday School, Primary, and MIA will start new courses at the same time of the year. Generally this will mean that the Church curriculum programs in the northern hemisphere will begin September 1; and programs in the southern hemisphere will begin six months later, on March 1.

Several advantages should result from this action, including the fact that curriculum materials can be correlated more easily and effectively if they are all put into use at the same time. Also, it should be easier for young people to begin their new courses of study in the Church at the same time as they begin their new school year. The fact that Church curriculum programs will not normally begin in the southern hemisphere until approximately six months after they are introduced in the northern hemisphere will also allow time for the needed materials to be mailed and distributed.

Any necessary change or adjustment from the announced program should be approved by the stake president or the mission president of the area involved.

—Correlation Executive Committee.

Memorized Recitations

For November 5, 1967

The following scriptures should be recited in unison by students in Courses 15 and 19 during the Sunday School worship service of November 5, 1967. The scriptures should be memorized by students of the respective classes during the months of September and October.

COURSE 15:

(This scripture tells us that Jesus chose twelve to serve with Him and gave them the power of the priesthood.)

"And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils."

—Mark 3:14, 15.

COURSE 19:

(This scripture quotes the Apostle Paul as saying that we should obey the commandments of God and humble ourselves to do His will.)

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

—Philippians 2:12.

A MATTER OF DISCIPLINE

by Alexander J. Gardner*

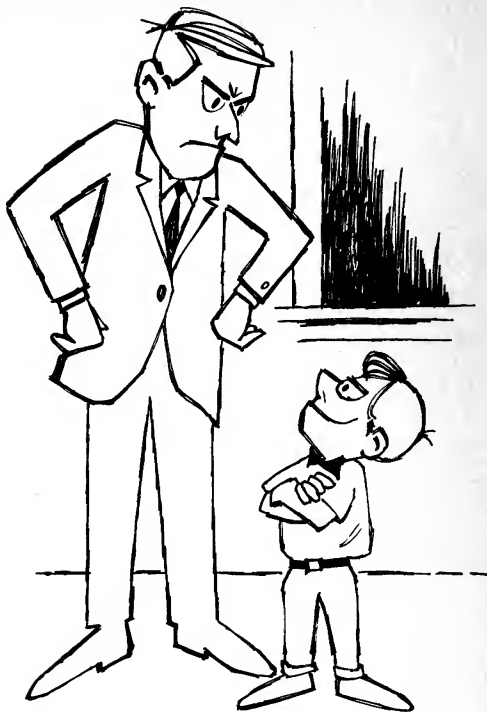
The only students we can truly discipline are those we can make our disciples.

Discipline is inherent in good teaching. It is not a separate element. Yet many people talk as though we must first apply discipline before teaching can begin. This is pointed out by Adam S. Bennion in *The Art of Teaching*, and illustrated by the attitude of a teacher at summer school just prior to a lecture on discipline. He remarked to the professor, "I'm glad you are going to speak on this subject. After all the theories and methods we have learned, it is necessary to find out how to put them into practice. . . . How can we keep the young rascals quiet long enough to teach them something?"

It is this idea of repression that leads many of us astray. We confuse the two words, *don't* and *discipline*. However, there are other ways of viewing the issue. One way is shown on the football field. There we see order and purposeful activity, and the thought of discipline seldom arises. The youngsters want to play the game, and they subject their own interests to the good of the group. The interests of the individual and the group are in harmony.

(To support family home evening lesson 6.)

*Alexander J. Gardner was born in England, lived on the Atlantic Seaboard of the United States, and now is a member of Los Altos Ward, Palo Alto (California) Stake. He is a technical writer for an aircraft manufacturer. He earned degrees from University of Liverpool (B.Com., 1930) and University of Utah (M.A., 1932). A convert to the Church, Brother Gardner has served as a stake missionary, teacher in Sunday School, MIA, and in other Church positions. He married Elizabeth Alice Baird; they have four children.



Obedience and Order

What is good discipline?

First, it is *obedience and order*. In the armed forces this order is seen as the result, in part, of orders, routines, drills, and saluting. These methods are accepted as essential in an organization involving life-and-death matters. In the schools, obedience and order may be secured in an atmosphere of freedom or of fear. The spirit of disciplined freedom leads harmful results. When children obey because they really want to do so, because they see the purpose in what they are doing, a wholesome and fruitful situation evolves.

A teacher served for a few weeks in the eighth grade in a South Boston school. From time to time the principal made the rounds of the school. Every time he passed this teacher's room there was complete quiet. He was pleased and told her so. The

truth was that every boy was busy reading for a test. It was near the end of the school year, and all the children understood that this substitute teacher was to be largely responsible for their final mark. They were eagerly trying to do their best. However, this kind of quiet is not always the best evidence of progress. The pursuit of knowledge, as well as the acquirement of skills, is often accompanied by a fair amount of sound.

Goodwill and Good Morale

The second element of discipline we might consider is *goodwill* and *good morale*. A visitor to a certain battleship was once unfavorably impressed with the attitude of the ship's crew. Over a number of days as he spoke with the crew, he noticed the spirit of complaint and came to the conclusion that here was a good example of low morale. A few months later, after this ship had taken a leading part in a battle off the coast of Africa, he visited it again and found an entirely different atmosphere. There were battle scars topside, and these men who had shared an experience of life and death had come through with great pride in their ship. Now their morale was good.

How can we obtain this sort of morale in the classroom? How can we obtain the same enthusiasm and discipline we find on the football field? This second element, *goodwill* and *good morale*, also seems to be tied up with the sharing, purpose, and activity which are suitable to the participants. Let goodwill break down, and discipline goes with it. A teacher asked, "How far may I go in punishing a boy in Sunday School?" The answer came, "You must never go past the point that would destroy a good relationship between pupil and teacher." That relationship is sacred. We cannot accept actions that result in bitterness, complaint, rebellion, and negativity. Goodwill is essential.

Activity and Progress

In a third element of discipline, we equate *activity* and *progress*. Many students feel discouraged because they do not experience success. School work is meaningless to them. They do not see themselves getting ahead. Some develop a persecution complex.

A pupil said to a teacher, "Mr. Gardner, you know the principal won't let you give me an A." "Why, I am surprised to hear you say a thing like that, Buddy. I will prove to you that your grade will depend entirely upon your own efforts." Afterward this pupil was given a limited number of sentences to learn in English and French. For every

single error of accent, or spelling, or word, a point was taken from a maximum of 100. A grade was given each day, and as he saw that this objective method of grading provided a means by which he could determine his own progress, he realized a teacher could be completely fair to a pupil. The quality of his work and the observance of good rules of order improved.

Other Important Elements

In defining discipline we have drawn attention to a number of factors. Teachers could add to this list and clarify discipline still more. Added clarifications might include *democracy*, *opportunity for expression*, *participation*, and *sharing*. A very important element that might be added is *emotional harmony*. Many a parent has given a child a rebuke and thought the problem was solved, whereas the only obedience given was on the surface. Resentment seethed underneath. This is not the sort of obedience or order that any teacher or parent should desire.

Tension may exist even behind the facade of order. The moment the restraining force is removed, there is trouble. That is why a teacher who prefers the way of orderly freedom is faced with quite a problem when he takes over a class that has known only repression. It is the spirit of cooperation that distinguishes true discipline. "The only students we can truly discipline are those we can make our disciples."

In defining discipline we learn a great deal about the causes of order and the cures of disorder. Discipline concerns the behavior of the group, be it the school class, the family in the home, or the Sunday School class. The extreme use of repressive discipline can be as harmful as an excess of permissiveness.

One Last Word

In teaching a class, if we have *interest*, *participation*, and *purposeful activity*, we have good discipline. Three elements have been highlighted: *order*, *morale*, and *progress*. Good relations between teacher and student, as between parent and child, are an emotional result. When children are treated as human beings, and given a sense of belonging and accomplishment, then there is order.

One last word! Behavior is caused. Good teaching brings good results. Poor teaching or no teaching brings chaos. A good teacher enters the classroom as prepared as a general establishing a beachhead. "If you fail to prepare, you prepare to fail." Discipline is inherent in good teaching.

Library File Reference: DISCIPLINE.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of November



HYMN: "Sing Praise to Him"; author, Johann J. Schultz; music from the *Bohemian Brethren's Songbook; Hymns—Church of Jesus Christ of Latter-day Saints*, No. 158.

Many years ago St. Augustine gave the following definition of the word "hymn":

A hymn is the praise of God by singing. A hymn is a song embodying the praise of God. If there be merely praise but not praise of God it is not a hymn. For if it be a hymn, it is needful, therefore, for it to have three things—praise, praise of God, and these sung.

We might add a fourth "and sung by a congregation." Also, we must remember that in a wider sense, other types of hymns besides those of jubilation are included in the hymnbook—hymns of assurance, consolation, exhortation, and supplication are some of the many categories listed.

However, "Sing Praise to Him" admirably fulfills the definition given above. It is a genuine hymn of praise in this month when special praise is due to the source of life and everything good. Its rhythm is straightforward and vigorous, its text is sturdy and yet eloquent, beautifully expressing our Heavenly Father's omnipotent, omniscient nature, and, perhaps even more important from the standpoint of a practice hymn, it is eminently singable! It is, in a word, a hymn of genuine stature, so let us learn it, use it, love it, sing it again and again, until it becomes a dear friend to us. None of us would argue against the making of new friends in this life; surely this is one of our great joys. We can have happy experiences of this sort everywhere if we will let

ourselves do so, and many of our dearest friends are those whom we have learned to know in Sunday School. In the same way, it is hoped that this fine hymn will become familiar and well-loved, as we become fond of a new friend. The hymnbook is full of hymns that deserve to be learned and used regularly in addition to the great hymns widely known by our congregations. Remember, even the most familiar hymns have had to be learned at some time in our lives, and it is an exciting experience to broaden our horizons and add to our knowledge of the great hymns—real treasures too often neglected.

This hymn was given us by the Bohemian Brethren, who were established as a sect in the late fifteenth century but were finally destroyed by disastrous wars about 150 years later. Within that time they produced many fine hymns which have enriched worship services ever since.

To the Chorister:

There are few technical problems involved here; the primary concern on the part of the chorister must be the maintaining of a steady, vigorous beat, and a countenance which reflects the love we have for the Father who enriches our lives so bounteously each day. Earlier articles in these pages have dealt with the need for the chorister to create the proper atmosphere for fine congregational singing by letting the mood of the hymn be reflected not only in his beat but in his whole demeanor. Do not overdo it, but do think

strongly about the nature of the hymn and its message, and indicate it as effectively as you can by an expressive face. We must strive to make all of our hymns genuine contributions to the worship services, and it is the responsibility of the chorister to see that this is done in Sunday School.

To the Organist:

As indicated above, few technical problems exist with this fine hymn; however, be sure you play it with a strong, well-detached style, adding, if your organ possesses it, a brighter stop for the final stanza, coupled with the addition, perhaps, of a rousing crescendo for the final phrase.

And remember the definition of a hymn given earlier—"it must be sung!" Avoid using hymns for preludes or postludes, and select suitable material from the recommended organ literature.

Let us, then, incorporate our practice hymns into regular usage in our services, and develop some new and long-lasting friends in the process. —*Ralph Woodward.*

November Sacrament Gems

SENIOR SUNDAY SCHOOL

"And when they had eaten he commanded them that they should break bread, and give unto the multitude."¹

JUNIOR SUNDAY SCHOOL

Jesus said, "Pray that ye enter not into temptation."²

¹3 Nephi 20:4.
²Luke 22:40.

Junior Sunday School Hymn for the Month of November

HYMN: "Baptism"; author, Wallace F. Bennett; composer, Tracy Y. Cannon; *The Children Sing*, No. 66.

Can you remember the day you were baptized? What kind of day was it? What special things took place besides your baptism? How did you feel on that day? At whatever age you were baptized, your baptismal day should still stand out in your mind as one of the most important days in your life.

Our practice hymn for November catches the joyous, exciting spirit of a young child anticipating the day when he can at last be baptized into The Church of Jesus Christ of Latter-day Saints.

Children love this hymn because it relates to them. Most children in Junior Sunday School are not yet old enough to be baptized, so this becomes a ready-made teaching situation. *In advance of each Sunday*, assign some child who has been baptized (or a visiting priesthood bearer) to tell briefly how he felt on the day of his baptism.

Choristers will find the words easy to teach. The short verses can be learned easily within the month. Use all three verses, as they lead us logically through: (1) the anticipation of baptism, (2) the actual baptism by one holding the priesthood, and (3) receiving the Holy Ghost by the laying on of hands after baptism. This hymn

covers the first ordinances of the Gospel in a most concise way.

Choristers and organists will need to exercise restraint in presenting this hymn, as the natural tendency with this kind of rhythm is to rush the tempo. If rushed, "Baptism" will become too light-hearted and frivolous for the intent of its message. Observe the "not-too-fast" tempo marking.

SHOULD WE, OR SHOULDN'T WE?

The question is frequently asked, is it permissible for a chorister to allow the children in Junior Sunday School to choose a favorite hymn to be sung during hymn practice? It is often argued that this method gets the children's attention and interest and helps them identify with the worship service; moreover, that this approach adds variety to the hymn-practice period, as well as making effective use of the time. It is also asserted that children like to be part of any program, and they think it fun to select their favorite hymn; children frequently will select hymns which are favorites of theirs but which the chorister has neglected to sing for some time. Oftentimes a substitute chorister must take over at the last minute, and this is the only way the hymn practice can be carried out.

The practice of allowing members of a congregation, be they young or old, to select spontaneously a hymn to be sung during the hymn-practice period, is not wise. Some of the losses to our Sunday School through this procedure far outweigh any gains made:

First, control of the worship service, as to the selection of appropriate hymns to be sung in Sunday School, passes from the chorister to the congregation.

Second, the purpose of hymn practice is lost, for instead of teaching the hymns of Zion to the Saints in a reverent and worshipful manner, the chorister and organist frequently present hymns which others wish to sing, and which are often over used and not appropriate to the Sabbath day.

Third, the spirit of worship and reverence is lost through the interchange of comments between chorister and congregation—or, in the case of the Junior Sunday School, between the chorister and the children who badly want the recognition of having their favorite hymn selected, regardless of its nature.

The hymn practice is *not* the time for "fun" or recreational songs. Children are not in church to be entertained. If choristers wish to use favorite hymns, why not prepare in advance for this by asking individual members of the Church what they would like to sing, doing this at a time other than during the Sunday School worship service, and then choosing only those hymns which are most appropriate for Sabbath-day use?

Neither the organist nor chorister are technically prepared to play or lead every hymn in the book. Organists must frequently sight-read music which they have not previously seen, thus causing unnecessary embarrassment and discomfort, as well as a poor rendition of the intended hymn.

—A. Laurence Lyon.

Organ Music To Accompany November Sacrament Gems

Melvin W. Dunn

The image shows two staves of organ music. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one sharp (F#) and the time signature is 4/4. The music consists of chords and single notes, typical of organ accompaniment. The top staff begins with a treble clef and a key signature of one sharp. The bottom staff begins with a bass clef and a key signature of one sharp. The music is written in a simple, clear style suitable for organ accompaniment.



The Dark Ages of Error

by H. George Bickerstaff

It is Easter, the day of your baptism. You have received eighteen lectures to prepare you for this step. If you feel a little nervous, you are perhaps reassured by the reflection that you will receive further instruction on the nature of the "mysteries" you accept by today's rite.

Entering the vestibule you face the west and solemnly say: "I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service." Turning next to face the east, the "place of light," you declare your belief in the Trinity and in one baptism. Now you proceed to the inner chamber of the baptistry and remove your clothes.

Someone anoints your body from head to toe with "exorcised" oil, a ceremony designed to purge you of all evil influence. Entering the pool, you are asked your belief in the Father, Son, and Holy Ghost and are immersed three times in the water. Anointed then on forehead, ears, nostrils, and chest, you are pronounced a Christian and proceed, clothed in white, to receive the sacrament.

A Different Church

If your baptism did not quite conform to this description, remember that you are in a different era, in a different place, and in a different church. The above account describes baptismal services held in fourth century Jerusalem for adult initiation into

the Christian church. (Baptism by this time was being administered to little children, but not yet as a universal practice.) Your removal in point of time and place is obvious. So also is the difference between the churches, assuming you are a faithful member of The Church of Jesus Christ of Latter-day Saints. For the Christian church, of which the branch described above was a part, was already apostate.

Loss of Central Direction

If you could miraculously visit the fourth century Jerusalem church, you would certainly observe many unfamiliar practices. Interestingly enough, so would a fourth century contemporary from another part of the Roman Empire. Practices were not uniform throughout the church. In Spain, for example, baptisms were performed by a single rather than a triple immersion. In some places, "immersion" was only partial. Other features of the baptismal ceremony often differed according to locality. The same applied to other practices of the church.

The basic reasons for this situation are evident. Suppose a modern business lost its central executives—president, board of directors, and so on—say, in a plane crash, and no others were appointed to succeed them. Branch officers would have to operate without central direction. Inevitably their practices would soon vary, even if they consulted together as equals, for no branch manager could deter-

(For Course 9, lesson of October 8, "The Gospel Restored and the Church Organized"; for Course 19, lessons of October 22 and 29, "Apostasy"; and of general interest.)

mine policy which all must follow. So it was in the early Christian centuries. Deprived of central direction by the martyrdom of the apostles, bishops and congregations were left to their own resources in a church which already exhibited apostate tendencies. (See *Galatians* 1:6; *2 Thessalonians* 2:7-12; *Titus* 1:10, 11, 15, 16; *Jude* 3, 4; *Revelation* 2:4; 3:14.) With the priesthood keys withdrawn, priesthood authority necessarily lapsed. While apostate activities gathered momentum, even the more perceptive local leaders could not stem the tide. Unaided human leadership, however clever, courageous, or well-meaning, is no substitute for God's leadership through prophets. The developments of the centuries demonstrate this truth with their own infallible logic.

Jesus Favored Simplicity

The church Jesus established was marked by simplicity, by an absence of elaborate ceremony, complex doctrine, or exalted functionaries. But the pressure for change became intense. The church's simple and beautiful practices were a reproach in the eyes of potential converts, both Jews and pagans, whose religious backgrounds equated fundamental religion with splendid ceremony. To them, absence of grand external rites was synonymous with atheism. As the church progressively compromised to meet such criticisms, terms the apostles had used in relating the Mosaic order to Christ's church became extended and expanded in use until the figurative was made literal; Melchizedek Priesthood offices were confounded with those of the Mosaic dispensation; and splendid vestments like those of the earlier order were eagerly assumed by the officers of the church. Designations and rites borrowed from the mystery religions of the east were used to enhance the dignity of the Christian religion in pagan eyes. The custom of conveying instruction by outward signs and images, likewise borrowed from the east, found expression in Christian ceremony. Simple purity was gradually subverted by splendid decadence. The whole spectrum of church practice was affected by these trends and pressures. Results began to show early. For example, in the second century,

Twice a year, namely at Easter and Whitsuntide, baptism was publicly administered by the bishop, or by the presbyters acting by his command and authority. The candidates for it were immersed wholly in water, with invocation of the sacred Trinity, according to the Saviour's precept, after they had repeated what they called the Creed, and had renounced all their sins and transgressions, and especially the devil and his pomp. The baptized were signed with the cross, anointed, commended to God by prayer and imposition of hands, and finally directed to taste some milk and honey.¹

¹Mosheim's *Institutes of Ecclesiastical History*, Century II, Part II, chapter 4, paragraph 13.

The first recorded instance of "baptism" by sprinkling occurred in the third century.

In the fourth century, Christianity became the state religion of the Roman Empire. A take-over of Greek and Roman religious rites smoothed the way for the influx of members into the now-popular church. "... Splendid robes, mitres, tiaras, wax-tapers, croziers, processions, lustrations, images, golden and silver vases, and innumerable other things" marked the favored church. Transferred pagan temples or magnificent, newly-erected church buildings were adorned with pictures and with gold and silver ornaments. Worship services were characterized by eye-catching ceremony and ritual, lengthy and bombastic prayers, and discourses in which rival orators enjoyed the enthusiastic applause of the congregation. Fasting, which anciently had involved abstinence from food and drink, came to mean simply not taking flesh or wine. Sacrament was administered not merely in regular weekly worship services but also at sepulchres of martyrs and at funerals—from which later evolved masses honoring saints and for the dead. The bread and wine of the sacrament were now lifted up before distribution for all the congregation to see.

Dark Ages of Error

In such ways, foreseen by God and allowed for in His plans, was the foundation laid for the Dark Ages of error and superstition which were soon to engulf the western world. Other innovations, both concurrent and subsequent, would entrench apostasy yet more firmly and extend the sway of ignorance and darkness. Light would not break upon this gloom until about one thousand years later, when the Renaissance and then the Reformation would prepare the way for the heavens to be opened again and the true Gospel and Church of Jesus Christ to be restored.

In an age of rebellion to authority, we would do well to reflect on the Great Apostasy. Of its many features, one stands out as the pivotal point—the ancient church lost the inspired central direction of apostles and prophets, which is essential to "... the work of the ministry, ... the edifying of the body of Christ." (*Ephesians* 4:12.) Today we are blessed with that kind of direction, as general authorities maintain a watch over the Church in all its geographical areas and exercise the priesthood keys through which properly appointed local officers function in their respective callings. Permanently assured of such direction and guidance, the Church this time will not apostatize. Nor will the individual member so long as he follows this God-given leadership.

²*Institutes of Ecclesiastical History*, Century IV, Part II, chapter 4, paragraph 1.

Library File Reference: GREAT APOSTASY.

JANET May was born on her great-grandfather's 90th birthday. Her father tried to explain this relationship, and she said, "Oh, I know! He is my grandpa twice. He is my father's grandpa and my grandpa's father. He's my Grandpa-grandpa." The whole family took up this name. It helped to keep the grandfathers straight.

The day Grandpa-grandpa was 95 and Janet May was five was also Thanksgiving Day. What a great day to celebrate! Janet May could hardly wait. One of her brothers teased her, "It should be a big party. All America is celebrating with you."

James Meredith Taylor, Janet's great-grandfather, was a big man. He was tall and straight in spite of his many years. When he was young he had been trained in a military academy. He had been an officer in the Spanish-American War and was still a hero to his children and grandchildren. Many times he had marched in parades wearing his dark blue uniform trimmed with gold braid and medals, with his gleaming sword at his side.

(For Course 3, lessons of November 5 to 26, "Thank You for Our Own Special Blessings," "Thank You for Other Daily Blessings," "Thank You for Parents and Other Helpers," and "Thank You Words and Thank You Deeds"; for Course 5, lessons of November 5, 19, and 26, "We Have Many Blessings," "We Express Gratitude for Our Blessings," and "Thanksgiving, a Special 'Thank-you' Day"; for Course 7, lesson of November 12, "Blessings Come to a Family"; and of general interest.)

The whole Taylor family planned to go to Grandpa's house to attend the Thankful Birthday. Grandpa's house was out in the country. It was the very house that Grandpa-grandpa had built years and years ago. The big rooms were still the same, and the beautiful stairway still came down into the living room from the bedrooms above.

There were some members of the family who could not come—some were on missions for the Church; some were in military service; several were at universities so far away that it was impossible to come home. But you should have seen all the birthday cards! They were arranged so that everyone could see them.

Children were everywhere! Boys and girls, alike, were happy. There were so many things to do. The red hills that rose so abruptly from the plain were rocky and high and full of caves. One could explore all day and not find the end of adventure and fun. Even after all these years of exploring by many people the children could still find Indian arrowheads, especially after a heavy rainstorm. The lazy old river ran close by for swimming and fishing. The haystacks were high. Two heavy rope swings hung from the old oak trees. There was a tree house still in good repair.

JANET MAY'S THANKFUL BIRTHDAY

by Catharine D. Bartholomew



Art by Dale Kilbourn.

This Thanksgiving Day was truly full of thanks. Grandpa-grandpa was feeling very well and happy. It was a lovely, warm day, almost like late summer. There had been a good harvest. The cattle in the pastures were sleek and contented. The sheep were in from the hills. There were horses to ride, and Grandpa had borrowed his neighbor's Shetland ponies and their cart for the little children. Janet May noticed that when the old mother hen led her chicks to the watering pan, the chicks put their yellow beaks into the water, then raised their heads and seemed to say, as the water went down their throats, "Thank you! thank you! for good, cool water."

There was something for everyone to do. The men visited quietly, read their newspapers or business magazines and slept comfortably in their chairs, while the women laid the tables, arranged the abundance of food brought by each family, and chatted to their hearts' content. Janet May was especially honored. When the dinner was all ready, Grandpa held her up high in his arms so she could pull the chain that rang the big farm bell. It sang out over the hills and across the fields, "Thanks-giving, Thanks-giv-ing!" It wakened some of the babies, and the men, too. All the children came running. They washed their hands and faces at the tap by the garden wall, and lined up around the big table beside their parents.

A comfortable armchair had been arranged for Grandpa-grandpa at the head of the table. All bowed their heads as his clear and strong voice gave thanks to God for "Our many blessings, for homes in this goodly land, for each member of this family." He blessed his family as their father and patriarch. There was a peace and a reverence that made each heart rejoice, and when he said, "Amen," each child looked at him as if to take a bit of his faith and knowledge into his own heart and keep it there forever. "Grandpa-grandpa, you know God, don't you," said Janet May, as she put her arms around his neck and kissed him.

Each mother prepared dinner plates for her own children, and they went to their assigned places with this promise, "You may have seconds of anything you want."

"Leave room for the cake," warned Grandpa-grandpa.

The cake had been kept a secret. They had heard that never before had the baker baked such a cake.

The tables of food were soon emptied, that is, they were emptier, and cleared away. Then everyone went out on the lawn. When the big farm bell rang again, the dining room doors were opened, and everyone hurried in. There, on a stage-like platform, sat Grandpa-grandpa and Janet May, and on

Grandma's round table was the biggest cake you ever saw. One small cousin said, "Did you bake it in the tin tub, Grandma? It is big enough for everybody in the world." The bottom layer had 95 candles rimmed around it. The top layer was smaller. It stood on stilts and had five candles on it.

One of the cousins began to play "Happy Birthday" on his accordion. The old house had never heard such singing—some for Grandpa-grandpa, and some for Janet May. On the table by the cake was something else: it was Grandpa-grandpa's shining sword. Twelve great-granddaughters helped Grandpa-grandpa blow out his candles; Janet May blew out her five by herself.

Then Grandpa-grandpa took the sword in his hand and turned to Janet May. "Today, before all my family, I bequeath to you, Janet May Taylor, my sword. You are the only one of my descendants to be born on my birthday. Our initials are the same, too." On the sheath of the sword, engraved in fancy letters by the jeweler were the words, "To J.M.T. from J.M.T., Nov. 24," and the year. A cheer went up to the ceiling. Then Grandpa-grandpa took the sword from the sheath and cut that great big cake right through the middle. Janet May kissed Grandpa-grandpa again and again, "Oh, thank you, thank you! This is my most thankful birthday."

Library File Reference: THANKSGIVING.

COMING EVENTS

September 3, 1967

Pupil Advancement—New Courses Begin

September 17, 1967

Budget Fund Sunday

September 24, 1967

Teacher Training Class Begins

September 29, 30, October 1, 1967

General Conference

September 29, 1967

Sunday School Departmental Sessions

September 30, 1967

Instructor Breakfast

October 1, 1967

Sunday School Conference

Teaching Insights—Ninth in a Series

Inspiration

by Lowell L. Bennion



BLOCH.

And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst. (Alma 32:42.)

The Gospel of Jesus Christ is given to man to satisfy his hunger, to quench his thirst, to give meaning to his existence, "to give him hope against the tragedies of life."¹ The Gospel is a source of faith, trust, and peace. Through its teachings men find the courage to face failure, to overcome sin, and to live with man's ultimate helplessness before death. The Gospel has something for every man—hope for the sinner, dignity for the poor in spirit, humility for those in a state of power and wealth.

Young and old come to Sunday School to learn the word of God, to be nourished in the faith, to find the strength and direction needed to fight the battle of life. They cleanse themselves in body and mind, put on their best attire, and come in good spirits. They meet usually on the morning of the Lord's day. Their expectations are high. They seek the bread of life.

The Sunday School teacher must not defeat their anticipation. His goal should go beyond rational discussion, analysis of ideas and problems—all of which is good and has a place. His additional aim should be to have his students leave the class inspired, moved, born again, renewed in the faith. Classes must not bog down in dissension nor in listless discussion, nor even in heated debate. Persons in any class have a right to leave the room with a new spirit.

This does not mean that a Sunday School class must be all sweetness and light and never face up to the real and hard issues of life. Someone has

aptly said that "the purpose of religion is to comfort the afflicted and to afflict the comfortable."²

Indeed, this is the essence of the religion taught by Jesus and the prophets. They were quick to discern hypocrisy, to chastise their own people for sin, to predict the disaster that follows unrighteousness. But even in their strongest denunciation, there was nearly always a note of encouragement, a plea for righteous effort.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow. . . . (Isaiah 1:18.)

Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. (Amos 5:23, 24.)

The Apostle Paul, after confronting the Corinthian saints with their sins, concludes in quite characteristic fashion:

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (II Corinthians 13:11.)

A good Sunday School lesson likewise ends on a constructive note; it builds faith; it encourages righteousness; it brings about reflection, resolution, action. A teacher should work to this end, reserving a little time to raise the sights of the class—if this needs to be done.

This inspiring and spiritual quality must not be a veneer, tacked on artificially at the end, even by testimony bearing. Better that it permeate the lesson and grow out of the teaching of the day, honestly and naturally.

Questions:

1. Who are in your class?
2. What are their spiritual needs?
3. Have you planned a lesson to meet a spiritual need?

¹Anonymous.
Library File Reference: TEACHERS AND TEACHING.

²Anonymous.

STATISTICS INTERPRETED

(The Secretary's Corner)

SUNDAY SCHOOL REPORTS

A new Sunday School recording system is being introduced, effective September 1, 1967. The report changes are not extensive; however, some of the forms currently in use will be discontinued.

Ward Reports

FORM 1.

The course-attendance worksheet will continue to be completed each week by the teacher. The report is changed in several respects. The new course-attendance worksheet calls for the name of the teacher or substitute teacher who teaches the course, and the number of class visits by members of the superintendency, teacher trainer, and Junior Sunday School coordinator. On the reverse side of the course-attendance worksheet is a space for the names of potential members who the teacher feels should be invited by the home teachers to attend Sunday School. (A supplemental form will be needed if several names are given.)

The form is returned to the secretary. At the close of the month, the course-attendance worksheets will be sorted by the secretary according to child, youth, and adult groups and will be given to the superintendency according to their group responsibilities. Form 1 worksheets contain a list from which the superintendent may present names of absentee members to the ward council.

FORM 2.

The cumulative record of course-attendance worksheets, Form 2, has the same column headings as Form 1. The secretary copies the data onto this form each week from Form 1, as at present.

FORM 3.

The Monthly Sunday School Report generally will contain the same information previously reported by the secretaries. Its format, however, is different in that the enrollment, attendance, and non-attendance are reported in vertical columns at the right side of the form.

Full instructions as to how to complete the Monthly Sunday School Report (Form 3) are found printed on the back of the form. Instead of this monthly report being sent to the stake Sunday School secretary, it is given to the ward clerk. The new records correlation program directs all secretaries on the ward or branch level to funnel their respective reports to the ward clerk. He, in turn, will assemble an array of eleven reports for the use of the bishopric; then he will relay copies to the stake clerk.

FORM 4.

This report is discontinued. You may discard any of these forms you have on hand. (Comparative Course Report.)

Stake Reports

NEW FORM 4.

The stake clerk (or assistant) will prepare from copies of Form 3 received from the ward clerk a composite report of the wards and branches. Copies of the Form 3 received from the ward clerk will then be delivered by the stake clerk to the stake Sunday School superintendent. A copy of the new Form 4 is also sent to the stake superintendent by the stake clerk.

The general board will receive copies of Forms 3, 4, and 5 through the Presiding Bishopric's office.

FORM 5.

This form is discontinued. The information will now appear on the new Form 4.

NEW FORM 5.

The stake Sunday School secretary will continue to prepare the Stake Board Roll and Monthly Report, which has been changed slightly and is designated Form 5. Instead of sending this form to the Sunday School general board, the stake secretary will send it to the stake clerk so that it can be combined with the other forms to be sent to the Presiding Bishopric's office.

FORM 6.

This stake board form is incorporated in the new Form 5. Form 6 is discontinued.

Initiated by the Records Correlation Committee, this new record system will make possible the preparation of composite ward, branch, and stake reports for use by bishoprics, branch presidencies, stake presidencies, and general authorities.

—Herald L. Carlston.

TRAVELS BETWEEN NEPHI AND ZARAHEMLA*

by Elder Marion D. Hanks of the First Council of the Seventy

A noted writer on the Book of Mormon, commenting on the complexity of the book, observed that the ancient story is "tremendously involved." That this is true is attested by many first-time readers of the book who have found it difficult to follow the numerous migrations, expeditions, interpolations, flashbacks, and other plot complexities abound-

(For Course 17, lessons of September 24 and November 5 and 12, "Structure and Purpose of Book of Mormon," "In the Land of Promise," and "A Great Patriarch"; for Course 27, lessons of September 3 and 10, "Keystone of Our Religion" and "A Book for Our Time"; for Course 29, lesson of September 17, "Standard Works of the Church"; and of general interest.)

ing in this great volume of sacred scripture. The accompanying chart has proved helpful to many young (and older) students in presenting an understandable picture of some of the important movements in the book.

The chart has absolutely *nothing* to do with the correlation of Book of Mormon places to regional or global geography. Neither has it anything to do with the relative location of places named in the book, though some of this can be ascertained from

*Reprinted from *The Instructor*, January, 1957, page 31.

NEPHI

2 Nephi 5:5-9.

First Read: 1 Nephi 1:4, 5, 8, 18-20
1 Nephi 2:2-4, 19, 20
1 Nephi 18:8, 23
2 Nephi 5:5-9

ZARAHEMLA

Omni 1:12-19.

NEPHI

ZARAHEMLA

(1) Mosiah leads group from Nephi. They discover Mulekites in Zarahemla, unite; Mosiah becomes King. *Omni* 12-15, 19.

(2) Expedition to Nephi fails through internal strife. *Omni* 27, 28.

(3) Zeniff leads expedition to Nephi. Becomes vassal King. *Omni* 29; *Mosiah* 9-22.

(4) Ammon leads group of 16 seeking knowledge of Zeniff's group. Plan escape of people, now led by Limhi, from bondage. *Mosiah* 7:2 et seq.

(5) Limhi tells Ammon of 43 men who failed in search for Zarahemla, but found land of Jaredites, now extinct. The expedition brings back 24 gold plates. *Mosiah* 8:7-9; 28:11-17; *Ether* 1:2.

(6) Limhi's people escape to Zarahemla. *Mosiah* 22:11-13.

(7) Followers of Alma (Priest of Noah converted by Abinadi) get to Zarahemla. *Mosiah* 24:20-25.

(8) Converted sons of Mosiah go on mission to Nephi. *Mosiah* 27:8-20, 32; 28:1-9.

(9) Alma, the younger, converted. Becomes a leader and teacher. *Mosiah* 27:8-20, 32; 29:42; *Alma* 4:15-20.

(10) Sons of Mosiah lead converts to Zarahemla. Meet Alma who guides them. *Alma* 27:11-16, 20.

Kings of Nephi
for Period
of Lines 3
through 6:

1. Zeniff

Mosiah 7:9,
21, 22

2. Noah

Mosiah 11:1

3. Limhi

Mosiah 19:26

Kings of
Zarahemla
for Period
of Lines
1 to 9:

1. Mosiah

Omni 19

2. Benjamin

Omni 23

3. Mosiah

Mosiah 6:3

the book itself. It simply pictures Nephi and Zarahemla as two centers of activity between which, around which, and in relation to which, much Book of Mormon action takes place. The chart is limited in its intentions and purposes. It offers no new or startling information or challenge to the serious Book of Mormon scholar, but it is designed to help a reader keep his finger on the thread of the story through the movements of the people.

The heart and soul, the flesh and sinew of the the Book of Mormon are its marvelous spiritual teachings and its timely personal lessons of life and for living. All other aspects of it or approaches to understanding and teaching it, are, in my opinion, completely subordinate and incidental to these. The great truths and teachings of the book should be continually studied that we might "... liken [them] to us, that [they] might be for our profit and learning." This chart pictures part of the story skeleton upon which those truths are built.

About 600 years before Christ, the Prophet Lehi was blessed by the Lord with a vision of the impending destruction of Jerusalem and its people. Lehi went forth among the people to warn them, but they were angry with him and mocked him and tried to take his life. Commanded by the Lord to depart the land, Lehi led those who would follow him away from Jerusalem in search of the choice land which the Lord had promised them.

After much travail in the wilderness they built a ship and succeeded in reaching their promised land. After a period of strife and distress among the sons of Lehi, Nephi and others were warned of the Lord to flee from the elder brothers, Laman and Lemuel. Departing into the wilderness they located themselves in a place which they called "Nephi," built a temple, and established one of the most important geographical areas in the Book of Mormon.

Some four centuries later, the land of Nephi was overrun with wickedness; and a man of God named Mosiah, being warned of the Lord to flee from Nephi, led his faithful followers in the wilderness where they discovered the land of "Zarahemla." The people then inhabiting Zarahemla were the Mulekites (who had left Jerusalem a few years after Lehi's group, entirely independent of them), "... the people of Zarahemla, and of Mosiah, did unite together; and Mosiah was appointed to be their king." (*Omni* 19.) (See chart, line No. 1.)

Some time later, during Mosiah's reign, a group of adventurers "desirous to possess the land of their inheritance" set out for the land of Nephi. (*Omni* 27.) This expedition failed through internal strife and the survivors returned to Zarahemla. (See chart, line No. 2.)

A short time later Zeniff, a member of the pre-

vious, ill-fated expedition, formed another party which he led to the land of Nephi. Being "overzealous to inherit the land," Zeniff made a compact with the king of the Lamanites (who were in possession of the land) and became a sort of vassal-king. (See chart, line No. 3.) (The full story of Zeniff and his successors and their people during this period is told in *Mosiah*, chapters 9 through 22.)

Upon the death of Zeniff, his son Noah became king. Through Noah's lechery and treachery, he brought his people to evil ways and then to subjection and bondage. The Prophet Abinadi was sent among them to warn them and was put to death by King Noah, but not until Abinadi had filled his mission and had touched the heart of one of Noah's wicked priests, Alma. The latter became converted, tried to protect Abinadi, and was driven into the wilderness where he taught the Gospel and established the Church.

When Noah died, his son Limhi, a "just man," became king over the land of Nephi, finding his people in the virtual slavery into which Noah had led them.

While this period of history was being lived in the land of Nephi, many events had occurred in Zarahemla. The first Mosiah had died and had been succeeded by his son, the great King Benjamin, who, like his father, reigned in righteousness and justice. When Benjamin died, he was succeeded as king by his son Mosiah, grandson of the first Mosiah.

During the reign of the younger Mosiah in Zarahemla, an expedition was formed to search out the land of Nephi to inquire concerning Zeniff and his group, from whom no word had been received since they set out on their journey in the reign of the first Mosiah. This expedition of sixteen was headed by Ammon, "a strong and mighty man," who led them to Nephi. This occurred during the reign of Limhi in that land. Ammon told Limhi of events in Zarahemla and learned from Limhi the sad story of Zeniff and Noah and their people. The two began to plan an escape for Limhi's people. (See chart, line No. 4.)

During their conversation Limhi told Ammon of an expedition he had sent out trying to discover Zarahemla to find relief for his people's bondage. The expedition did not find Zarahemla but returned, having found a land where once a mighty people lived. They brought back twenty-four gold plates which told the history of these now-extinct people (the Jaredites). (See chart, line No. 5.)

Limhi and his people escaped and were led by Ammon's group back to Zarahemla. (See chart, line No. 6.)

(Concluded on page 376.)



"...IN THE UNITY OF FAITH"

by Richard O. Cowan

Writing to the Ephesians, the Apostle Paul stressed the importance of unity in the Church:

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism. (Ephesians 4:4-5.)

After the death of the early apostles, a variety of forces worked to break down Christian unity. Without the guidance of living prophets, many small groups broke away, almost from the beginning. The first major division occurred later, however, in 1054, when the churches split along a line similar to that which had earlier separated the Roman Empire into eastern and western units. This schism led to the development of Eastern Orthodoxy in the east and Roman Catholicism in the west.

Printing Press Opens Way for Reformation

The renaissance witnessed the rise of still other forces which divided Christianity in western Europe. The invention of printing made the mass distribution of the Bible and other writings possible; the resulting reawakening of learning opened the way for differences of opinion regarding doctrinal interpretation. This was also the era in which a new spirit of nationalism emerged; as peoples became conscious of their own unique language, culture, and traditions, they came to think in terms of having their own national church. Thus, Luther's theological differences with Rome and King Henry VIII's political and personal problems with the Papacy became occasions for establishing separate churches in Germany and England.

(For Course 9, lesson of October 8, "The Gospel Restored and the Church Organized"; for Course 15, lesson of September 3, "Why Jesus Established His Church"; for Course 19, lessons of October 22 and 29, and November 5 and 12, "The Apostasy" and "The Reformation"; for Course 25, lesson of November 19, "Ye Shall Know of the Doctrine"; for Course 29, lesson of October 1, "Authenticity of Joseph Smith's Mission"; to support family home evening lesson 11; and of general interest.)

The Lutheran, or evangelical, movement soon spread from Germany into Scandinavia. John Calvin's teachings became the foundation of the reformed churches in Switzerland and the Netherlands, the Presbyterian Church in Scotland, and the Puritan movement in England. Finally, at about this same time (the 1500's), a large number of independent sects known as Anabaptists emerged in various sections of western Europe.

Thousands of Colonists Emigrate

Columbus' discovery of America had immediately preceded the Protestant Reformation. In succeeding years thousands of persons emigrated to the New World for a variety of political, economic, religious, and other motives. These colonists carried with them the religions which they had espoused in the Old World. The middle and southern seaboard colonies were settled partly by Anglicans loyal to the Church of England. New England had a different religious background; in 1620 a group of Separatists, who could not remain in a church which they regarded as corrupt, arrived aboard the *Mayflower* and established a colony at Plymouth; ten years later the Puritans, who desired to reform the Church of England from within, founded the Massachusetts Bay colony. Eventually, the latter group also severed its ties with the mother church and with the Separatists formed the society that was called, in America, the Congregational Church.

During the 1740's a religious revival known as the "Great Awakening" swept both sides of the Atlantic. This religious quickening provided the setting in England for the rise of the Methodist society, another movement which evolved from the Church of England.

American Independence Brings Religious Independence

The Revolutionary War brought not only political but also religious independence from the Old World. In 1783 some former members of the Church of England organized the Protestant Episcopal Church, which was regarded as an independent faith but was still a part of the Anglican communion. The following year the Methodist Episcopal Church was organized in the United States. Meanwhile, Presbyterianism was transplanted to America by early immigrants from the Netherlands, Germany, and the British Isles. During the closing decades of the seventeenth century, this society increased rapidly in numbers as a result of Scottish-Irish and Scottish immigration to Maryland, Delaware, and other English colonies.

Preoccupation with war had brought a decline in religious interest. In reaction to this condition, however, a new wave of revivalism known as the "Second Great Awakening" swept the American frontier, beginning about 1800. For six decades the increased interest in organized religion continued. It was this same revival which brought competition and confusion among the churches in Palmyra, New York, thus impelling Joseph Smith to turn to the Lord for answers to his questions about religion. The general interest in religion provided fertile soil for the spread of the Restored Church, organized in 1830. In this same setting other Christian churches emerged, and under the direction of Alexander Campbell the Disciples of Christ was constituted.

Civil War Causes Church Divisions

The Civil War brought a division in three major Protestant churches. As early as 1845 the split over slavery resulted in the organization of the Methodist Episcopal Church South as a separate entity, and in the same year the Southern Baptist Convention came into being. Southerners formed the Presbyterian Church in the United States in 1861. Theological differences also contributed to these schisms, the Southerners tending to be more conservative than their Northern counterparts. In the case of the Baptists there was still another issue—the North resisted Southern interest in denominational organization; this is reflected in the fact that the Northern Baptist Convention (later renamed American Baptist Convention) was not organized until 1907.

The years following the Civil War witnessed a new wave of emigration from Europe to America. Newcomers from Germany and Scandinavia carried their Lutheran faith largely to the upper Midwest. Gradually these groups adjusted to the dominant English-speaking environment, giving up their native tongues in worship and often modifying some

of their beliefs. Later arrivals refused to accept these changes and established their own separate synods or church organization. The result was a large number of separate Lutheran churches, several being identified with each of the European countries from which the immigrants had come. Gradually these minor differences were overcome, and Lutherans began forming larger groupings so that in 1965, 95 per cent of all American Lutherans belonged to one of three bodies.

In the last half of the nineteenth century three American religions, the Seventh Day Adventists; the Church of Christ, Scientist; and the Watch Tower Bible and Tract Society were organized.

Another development of the later nineteenth century was the Pentacostal movement. The Pentacostal groups, growing largely out of Methodism, stressed highly spiritual or emotional religion.

Near the turn of the century, Fundamentalists opposed what they regarded as liberal tendencies in the major churches. Fundamentalism, stressing literal acceptance of the Bible as the word of God, resulted in the formation of separate, more conservative bodies from within the various main Protestant denominations. One example was the formation in 1906 of the Churches of Christ by former members of the Disciples of Christ, who opposed, among other things, the use of musical instruments in worship.

A Return to Unity?

Perhaps the outstanding development among Christian churches during the twentieth century has been the ecumenical movement, which has as its ideal a return to Christian unity. The word "ecumenical" (from the Greek *oikoumenikos*) means worldwide in extent. The ecumenical movement has had different manifestations among Catholics and Protestants. Among the former, the recent Vatican, or Ecumenical, Council has sought to bring reforms and unity to Catholic beliefs and practices around the world. Liberalism in Protestantism has deemphasized organizational or procedural differences which have separated the several denominations; thus, for Protestants the ecumenical movement has taken the form of seeking worldwide unity through actual church mergers. Some Protestants have described the spirit of the ecumenical movement as "the urge to merge."

At the triennial meeting of the National Council of Churches held in San Francisco in 1960, Dr. Eugene Carson Blake, head of the Presbyterian Church, proposed a massive merger which would unite four of the largest Protestant churches. Subsequently, four more churches have become part of the merger

(Concluded on following page.)

IN THE UNITY OF THE FAITH (Concluded from preceding page.)

plans. According to the plan, the resulting church must be "truly catholic (meaning universal and suggesting the goal of Christian unity), truly evangelical, and truly Reformed (suggesting the Lutheran and Calvinist heritages respectively)."

The Stand of the Mormon Church

Some have asked about the possible involvement of The Church of Jesus Christ of Latter-day Saints in the ecumenical movement. In the April General Conference of 1920 Elder James E. Talmage said:

We are aware that at the present time there is in progress a great world movement having for its object the federation of denominations and sects professing belief in Christianity. . . .

It is a very important question to ask: Just where does The Church of Jesus Christ of Latter-day Saints stand in relation to that matter? I answer, it stands aloof and alone.¹

Elder Talmage suggested that the idea of our joining the other churches would be "sacrilege" because our authority to preach and administer the ordinances of the Gospel has come from neither the Catholic nor the Protestant churches, but, "We constitute a Church that has been organized and named by the Lord Jesus Christ."²

Three years later Elder David O. McKay wrote in a *Millennial Star* editorial:

There is permeating Protestant Christendom today, a keen realization of the necessity of uniting all creeds into one great Christian church. The petty

differences and distinctions now existing among the various creeds professing the name of Christ are recognized as barriers to the fulfillment of the hope that Christianity shall become the world-wide religion.

Elder McKay found the key to the problem and its solution in the words of Roger Williams who founded the first Baptist church in America. Of Williams, Elder McKay said:

. . . He was convinced that there was "no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be, until new apostles are sent by the Great Head of the church for whose coming I am seeking."

Once this reason for the existing disunion throughout Christendom is recognized, and with it the acceptance of the fact that Jesus Christ . . . is the only one who has the authority and right to establish His Church among men . . . then, and not till then will the great difficulty be overcome of establishing one great united Christian Church upon the earth.

Such a church will be called The Church of Jesus Christ.³

The Apostle Paul had seen the same key to church unity when he wrote to the Ephesians:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith. . . . (Ephesians 4:11-13.)

¹*Millennial Star*, volume 85, April 19, 1923; pages 248, 249.
Library File Reference: CHRISTIAN CHURCH.

²General Conference Report, April, 1920, page 103.

³See footnote 1.

NOTE: A concluding follow-up discussion, "A Fertile Field for the Restoration," by Wilburn C. West, will appear in the next issue.

TRAVELS BETWEEN NEPHI AND ZARAHEMLA (Concluded from page 373.)

Alma led his group of followers and converts to join the people at Zarahemla. (Alma's story is told in *Mosiah*, 23 and 24.) (See chart, line No. 7.)

In Zarahemla the sons of (the younger) Mosiah left the faith and became "the very vilest of sinners." Alma's son, also named Alma, united with them in trying to destroy the Church. Visited by an angel, the younger Alma and the sons of Mosiah were converted and sought to repair the damage they had done to the Church.

Mosiah's sons unitedly refused the kingship and went on a mission among the Lamanites, their unregenerate enemies, in the land of Nephi. (See chart, line No. 8.)

Alma the younger became the head of the Church and the chief judge of the land, but left this office

to preach the Gospel. (See chart, line No. 9.)

The sons of Mosiah led their converts back to Zarahemla. On the way they met Alma, also returning, and they accompanied him and his followers to Zarahemla. (See chart, line No. 10.)

There was a long period of conflict between the people of God at Zarahemla and their opposers at Nephi. The Savior visited them at Bountiful, near Zarahemla, where they had gathered at the temple. Peace reigned for 200 years; then there was wickedness, continued conflict, and finally the war of extermination. Moroni completed the records given into his custody by his father, Mormon, and deposited them in a stone box in the hillside. He returned fourteen centuries later to lead the Prophet Joseph Smith to their resting place.

Library File Reference: BOOK OF MORMON—HISTORY.

"IN THE UNITY OF FAITH"

Related Period or Event	Ecclesiastical Development
Meridian of Time	The Savior personally restores His Church; small membership at first. (<i>Acts 1:15.</i>)
Apostolic period	Numbers grow as the Gospel spreads. (<i>Acts 2:41; 4:4; 11:21; 19:20.</i>) Apostasy begins. (<i>Galatians 1:6; 2 Thessalonians 2:7, 8; Jude 3, 4; Revelation 2:4; 3:14.</i>) Christians are persecuted.
Early Christian Centuries	With the apostles' quorum extinct, central direction is lost. Dissensions, factions, worldly aspirations, characterize the Christian church. Converts from paganism introduce false concepts. Doctrines and practices change. Apostate church is made the state religion; persecution ends.
Dark Ages (approximately 400-1400)	Ignorance and superstition prevail; apostate concepts multiply. Pontifical rivalries finally split the church into Roman Catholic and Eastern Orthodox Churches (1054). Roman Catholic Church dominates western Christendom.
Renaissance (approximately 1300-1500)	Revival of learning prompts critical inquiry into church doctrines and practices.
Protestant Reformation in Europe (16th century)	Roman Catholic Church resists reform. Protestant churches established.
North America colonized	Churches "emigrate" to the New World; among them were: Methodists, Presbyterians, and Baptists.
United States of America established	Church and State constitutionally separated.
United States of America expands westward	Revival movement on the western United States frontier by above three Protestant churches prompts Joseph Smith to seek God's direction in 1820. The Father and the Son visit him.
Nineteenth Century	True Church of Jesus Christ restored. Membership figures: April 6, 1830 6 June, 1844 (Martyrdom of Joseph Smith) 27,000 (estimated)
Twentieth Century	The Kingdom continues to grow. Membership figures: December 31, 1900 268,331 December 31, 1925 613,653 December 31, 1950 1,111,314 December 31, 1966 2,480,899 ". . . The God of heaven [shall] set up a kingdom, which shall never be destroyed: . . . and it shall stand forever." (<i>Daniel 2:44.</i>)

ROSES IN HER EYES

WOMAN IN UGANDA: FOR HER, LIFE IS WHAT SHE EXPECTS.

A few days ago in a radio reception room I heard two businessmen talking about a young executive. He recently had been placed in a responsible position in an industry he knew little about.

"He is fumbling a bit," one of the businessmen said. "But his attitude is good. He is going to make it. After all, if a fellow has the right attitude, he generally succeeds."

Attitude does make a tremendous difference.

I have been thinking of two women. The husband of one was an able man whose profession brought him to our city. She often was unhappy in our area. She was bothered by the mountains, the majestic, snow-crowned monarchs which so many visitors admire. She said the mountains seemed to be "closing in on me." Her attitude toward the mountains made her miserable, and others, too.

Then there is a tall, blonde woman¹ with peach-blossom complexion who taught school before she met in Washington, D.C., the man who became her husband. His work with the U. S. State Department took them to Mexico, then Uganda. At the time of departure for Africa, she was expecting a baby. Her mother urged her to remain until the child arrived.

"They have been having babies in Uganda for centuries, and there is no reason all will not go well,"

(For Course 5, lesson of November 5, "We Have Many Blessings"; for Course 7, lesson of November 26, "Our Obligation to the Family"; for Course 25, lessons of September 24 and October 15, "It Shows in Your Face" and "Create in Me a Right Spirit"; to support family home evening lessons 4 and 6; and of general interest.)

¹Carol Nelson (Mrs. D. Dean) Tyler.

the expectant mother reasoned. She and her husband departed for Uganda on schedule.

In Africa she found new people and problems. Women daily carried water on their heads to their round, thatched, mud-walled homes. Clothes and sheets which were hung out to dry must be ironed thoroughly to kill mango fly eggs before they hatched and began burrowing into human skin. (The irons were generally the kind you heated by putting hot coals into them.) Food must be periodically checked for mildew. Insect poison must be placed around the edges of cupboards, closets, and door entrances. There was the season of big, green katydids, swarming around arc lights "like a snowstorm," with natives gathering them in buckets, sheets, or bags to eat raw.

But the tall, blonde woman decided she would like Uganda—and she did, immensely. She fell in love with the people. Their dirt-floored homes were neat; and she admired the white, flowing robes worn by the men, "always spotless." With two small sons of her own, she was charmed by the native women's lullabies, so "soothing and tender."

She appreciated experiences like the one when a native laborer brought a turkey to her door, in thanks for a dress she had made for his wife.

She wrote home about the enchantment of driving through bamboo forests and catching from the jungle a moonlit glimpse of a towering volcanic peak. She liked to watch the herds of wild buffalo and elephants, the comical wart-



Art by Dale Kilbourn.

hogs, brilliantly colored jungle birds, and the streams splashing with hippopotamuses.

Nighttime jungle sounds to her were not frightening. Rather, as she wrote to her parents, "altogether they made a very pleasing symphony of sounds. It was easy to fall to sleep."

As I have gone through some of her letters from Mexico and Uganda, I have found lines like these:

"I felt I was the most blessed girl in the world."

"I had never been happier . . . I was sure that somebody 'up there' was working overtime in my behalf."

A friend told me of her: "She is no dreamer. She is realistic. She is quiet but not shy. She always expects things to work out, and they generally do."

She always seems to have roses in her eyes.

Her attitude about life keeps reminding me that, as someone once said, happiness is the quality of learning to like what you must do.

Attitude is something I need continually to work with. If I can keep it sweetly positive like that of our friend assigned to Uganda, life will be richer. Life can move closer to truly becoming a many-splendored thing.

—Wendell J. Ashton.

Library File Reference: ATTITUDES.